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[NEW SERIES.]

THE

English

Presbyterian Messenger.

CONTENTS.

	Page		Page
ORIGINAL PAPERS—		The Pastor of Kilsyth; or, Memorials of the Life and Times of the Rev. W. H. Burns, D.D.	122
Sketch of the History of the Scottish Reformation	97	Cassell's Illustrated Family Bible.	122
Fasting and Slavery in the United States	100	Grapes of Eschol; or, Gleanings from the Land of Promise	123
The "Essays and Reviews".	103	Unchanging Love	123
Ancient Libraries in London	105	Earning a Living; or, from Hand to Mouth	123
EXTRACTS FROM NEW PUBLICATIONS—		True Manhood: its Nature, Foundation, and Development	123
Moses and the Monuments	109	Cassell's Illustrated History of England during the past hundred years	123
The Firmness of Purpose which Religion Promotes	111	PRESBYTERIAN CHURCH IN ENGLAND—	
Waiting to die	113	Collections and Donations	124
MISCELLANEOUS—		PRESBYTERIES' PROCEEDINGS—	
The American Crisis	114	Presbytery of Newcastle	124
God our Father	115	Presbytery of Lancashire	125
Jesus our Shepherd	115	Presbytery of Berwick	126
God in Christ	116	INTELLIGENCE—	
MISSIONS—		Leeds	126
China	116	Guernsey	127
Self-denial for Christ's Sake	119	John Knox Church, Stepney	127
NOTICES OF BOOKS—		Trinity Church, Newcastle-on Tyne	127
The Restoration of the Jews.	120	Grosvenor Square, Manchester	127
The Martyrdom of Kelatane	121		

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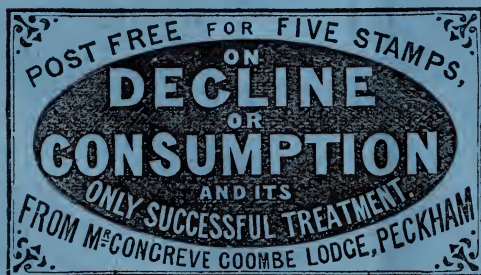
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Extract from the Work.

CASES AT BURY ST. EDMONDS (SUFFOLK).



In the winter of 1857, Mr. SMITH, of Bury, applied to me for advice and medicine. He was then in an advanced stage of Consumption (which had been very fatal in his family). Every means had failed to arrest its progress, and as a last resort he applied to me; with what result the following extract from a letter just received will briefly explain:—

5, Union Terrace, Bury St. Edmunds. Oct. 14th, 1860.

"Mr. SMITH, who applied to you in 1857, was then to all appearance, about very soon to be removed from us by Consumption. His physician had given but *faint hope of recovery*. Indeed *I felt I could not hope*, having recently witnessed the death of his brother from the same fearful disease; but after continuing your medicines for several months, he was *restored to perfect health*. It is now nearly three years since. He is quite well, and has had neither cough nor other symptom since. May the blessing of God accompany your treatment to *many, many more*, is the earnest desire of,

"Yours respectfully.

"M. A. SMITH."

"In April last you will remember sending me a large bottle of medicine and letter, for which I now sincerely thank you. *My own lungs* were then in a very delicate state, but your invaluable medicine soon restored me to my usual state of health."

Original Papers.

SKETCH OF THE HISTORY OF THE SCOTTISH REFORMATION.*

(Continued from page 69.)

The Knox period of the Reformation was its last and crowning stage. Owing to the effects of the assassination of Cardinal Beaton, in 1546—a violent and wicked action, for which only a few of the lay members of the Protestant party were responsible—the Wishart period had closed in extreme apparent weakness and discouragement. After thirty years of conflict and suffering the reformers were still without union as a party, and without organisation as a power in the Church and the State. Their preachers were all in exile, and their leaders among the nobles reduced to silence and inaction. But when Knox re-appeared upon the scene, in 1555, all this was speedily changed. His presence and power gave a fresh impulse to the cause, and immediately launched it upon a new period of revival, of union, of organisation, and of ultimate triumph. When Knox visited Scotland, in the autumn of 1555, he came from Geneva, where he had been resident for some time, and where the genius of Calvin had gained an ascendancy over him, such as few men of that age were able to wield over a character so sternly independent and inflexible. The constructive genius of the French reformer had especially impressed him. The Church organisation of Geneva had excited his admiration and delight, and the effect was immediately conspicuous in the ecclesiastical measures which he adopted during that important visit. He not only preached with great acceptance in various parts of the kingdom, and dispensed the Sacraments in their New Testament simplicity, with the effect of adding greatly to the number and social rank and consideration of the reforming party, but, before leaving again for Geneva, he had formed them into an ecclesiastical body, and had given them the advantage of union and concentrated strength. By convincing them of the sin of any longer taking even an apparent part in the Romish worship, he had cut the last link that connected them with the Papal Church, and had organised them into a distinct “Congregation”—a community of evangelical Christians, having a worship, a creed, and a discipline of their own, by which, as by common ties, they were now as much bound to one another as they were dissevered from the dominant Church. In a word, the constitutional foundations were already laid of the coming Reformed Church of Scotland. In Hamilton’s and Wishart’s days the Reformation was a reformed doctrine, but it was now becoming a reformed rite. For thirty years it had existed only as a new idea and a new inner life, planted in individual souls. But now, in its last stage, it begins to develop itself into a new social worship, and a new ecclesiastical communion and organisation.

* Read at the Ter-Centenary Meeting of the Scottish Reformation, London, Dec. 20th, 1860, by Dr. Lorimer.

In 1558 the Reformation passed into a phase still more advanced. It was still without political rights or legal protection. The State had as yet conceded to it only a single franchise—that of freedom from interference to use the word of God in the mother tongue; and the statute book still contained many persecuting Acts which were designed to repress and extinguish it. Its struggle for political recognition and the protection of law now began.

In the following year, 1559, this struggle passed into the phase, first of a religious, and then of a civil and patriotic war. The Queen Dowager, Mary of Guise, was in close league with her brothers, the fanatical Duke of Guise, and the Cardinal of Lorraine, to put down the Reformation in Scotland, as they aimed to put it down in France, and she relied upon French troops to enable her to carry out her design. As soon, however, as she discovered her intention to make use of military force against the lords of the Congregation, and that too a foreign force, the lords defended themselves with spirit, appealed to the patriotism of their countrymen to resist the invasion of French arms and the execution of foreign designs, and succeeded in bringing to their aid the forces of Queen Elizabeth, who, as a Protestant queen, had a common cause with them, not only on religious grounds, but also on account of the designs of the Guises upon the English crown. I cannot give even an outline of the events which this outbreak of hostilities led to, or of the numerous incidents which introduced and followed the formation of the English alliance. It must suffice to state that the war went on for twelve months as a war not only of religious liberty, but of national independence, a war of emancipation, not only from the yoke of Rome, but from the yoke of France; that Elizabeth sent powerful succours, both by sea and land, to countervail the ever-growing reinforcements of the French; and that the siege of Leith, which the latter had fortified and shut themselves up in, ended, after a long struggle and various alternations of fortune, in a treaty of peace, by which the French bound themselves to retire from the kingdom, and to leave its government entirely in the hands of the nobles, subject only to the authority of the young Queen Mary, who was absent in France. Meanwhile the Queen Dowager had died, and the total failure and defeat of the Guisean policy left the field open to the victorious Protestants, to carry out their views as to the reformation of the Church. The treaty was signed on the 7th of July, 1560, and in the following month a Parliament met, which was the greatest in its acts, and the most weighty in its consequences, that ever assembled in the whole course of Scottish history. On the 17th of August the Protestant Confession, drawn up by Knox and his colleagues, was read in the audience of the whole Parliament, and ratified and approved “as wholesome and sound doctrine, grounded upon the infallible word of God;” and before another week was over, other three Acts, of no less importance, followed. These were an Act prohibiting the celebration of the Mass, an Act for abolishing the jurisdiction of the Pope in Scotland, and an Act repealing all the penal statutes against heresy, under which the nation had so long suffered. This Parliament, therefore, was the era both of a grand catastrophe and of a grand new creation. The old Church fell suddenly down with a loud crash, and the new Church as suddenly rose upon its ruins. Old things passed away, and all things became new. A nation was born in a day to newness of life. The epoch marked the close of the *medieval* history of the kingdom, and the commencement of the nation’s modern life and development.

Throughout the whole of this national struggle John Knox was, beyond all comparison, its first hero and champion. He was not always present in person upon the field of action; he did not return again from Geneva, for the last time, till May, 1559; but whether present or absent, he was always the

soul of the movement, its clearest and most suggestive head, its stoutest and most invincible heart, its firmest and most energetic hand. It was he who first nerved the lords of the Congregation for the conflict by his letters and admonitions; it was he who first penetrated the dark and deep designs of France, both upon Scotland and England; it was he who first suggested the alliance with Elizabeth, and who continued to press it when all his colleagues had almost abandoned it in despair; it was his powerful pen that indited almost all the public documents of the Congregation; and it was his potent tongue that inspired new hope and courage amidst defeat and disaster. In a word, John Knox was as truly the hero of Scotland's battle with Rome as Robert Bruce was the hero of her battle with England two centuries before. If to Bruce she must for ever be a debtor for her political independence and liberties, to Knox she must ever owe equal honour and gratitude as her liberator from the spiritual bondage of the Roman yoke.

On the 20th of December following the General Assembly of the Reformed Church of Scotland held its first meeting. It met in Edinburgh, probably in the Magdalen Chapel, an ancient edifice which is still standing, and has been recently acquired by the Scottish Reformation Society for the purposes of the Protestant Institute. Row records in his history that at this meeting there were only twelve ministers present; "but along with these there were sundry ruling elders—commissioners—to the number of thirty, to assist them in that good work, which the Lord so blessed, that appointments were made at that meeting of other forty-three; whereof some were to read the word in the mother tongue to the people, and some also to preach and exhort as pastors. Item, it was resolved that there should be two General Assemblies holden every year, which was ordinarily observed for a long time; so that, at every assembly, by the blessing of God, the number of Christ's ministers increased, and the number of the godly professors also grew exceedingly."

This first meeting of the General Assembly proclaimed that the period of the Reformation struggle had closed. It announced to the Papal world the mortification of a great defeat, which was now complete; and it published to the Evangelical world the tidings of a great victory, which was now assured. The truth of God had prevailed over antichristian error, and liberty had broken the fetters of a bondage which had endured for ages. One kingdom more had been wrested from the See of Rome, and one kingdom more had been added to the league of emancipated and evangelised nations. It was meet that all Scotland should unite in commemorating so grand an event. It was meet that Scotchmen, in the metropolis of the British Empire, should take part, as we do to-night, in this national commemoration, and should send out a voice to tell that it awakens a response in our hearts of the liveliest sympathy. We should have shown ourselves unworthy of our privileges and liberties if we could have allowed the Ter-centenary of such an epoch to pass by without doing it honour. And we shall show ourselves unworthy to be the descendants of the men who contended unto death for the blessings and immunities which they handed down to us, if we do not preserve them unimpaired, and send them down, entire and undiminished, to coming ages,

"With hearts resolved, and hands prepared,
The blessings we enjoy to guard."

FASTING AND SLAVERY IN THE UNITED STATES.

On the fourth of January last, the people of the United States were summoned by their President to fasting, humiliation, and prayer. The proclamation was expressed in a tone of earnest and manly piety, well befitting the chief ruler of a great Christian community; and seldom have the solemn duties which it recommended been more loudly called for. A crisis had come in the history of the States, such as none living had ever witnessed before. Those at the helm of affairs had been struck with a sudden panic and paralysis. Men's hearts were failing, and filled with the gravest forebodings. The call, therefore, to prostrate themselves in humble contrition for sin and supplication for mercy before the eternal throne, met with a ready and universal response. On the appointed day business was suspended, the churches were crowded with worshippers, and we have no doubt that many an ardent prayer went up from Christian hearts, North and South, to the mercy-seat. So far well. But it is not enough, on such a solemn occasion, for a person or people to make vague confessions of guilt. If there be some special root of bitterness, some accursed thing in the camp, obviously connected with the prevailing trouble, true repentance requires that it should be made the subject of special confession, and if we have done wrong to our neighbour it demands reparation. The question once put by the prophet, in the name of God, to a guilty nation, has been forcibly suggested to our minds by what we have heard of that day's proceedings; "Is not this the fast that I have chosen to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?" If there is one evil which (we do not now say in the eyes of the Almighty, but most certainly in the eyes of all Christendom) lies more heavily than any other on the people of the United States—that evil is Slavery. That offence stands out, in livid colours, the plague-spot of the nation. Apart from the question of its legality or sinfulness, it is avowedly the occasion of the unholy passions now rending the States asunder, and menacing an internecine war. What else rendered such a fast-day necessary? And is it not as palpable as if the finger of Providence had traced the handwriting on the wall, that but for slavery, and that alone, the States might, even now, be the most peaceful and prosperous among the nations? How then has this monster evil been dealt with on the occasion of the fast? So far as we have seen, we grieve to say, that, as a sin or provocation, it has been wholly ignored! There may have been exceptions; but we have now before us several sermons preached on the occasion, both in the North and South; and we must confess that, if there were any among the crowds of worshippers, on that cold January morning, whose hearts throbbed in sympathy with the oppressed negro race, and bewailed the continuance of a system so pregnant with mischief and misery to all connected with it, such sentiments appear to have received no encouragement from the pulpit. Seldom indeed has the perusal of anything in the shape of sermons given a greater shock to our moral feelings, or left behind it a more painful impression.

In the North, the policy of the preacher seems to have been to preserve a dead silence on the whole subject. As a specimen, we may select a sermon preached in New York, by Alexander T. McGill, of Princeton, and "published by the congregation." "The proprieties of a national humiliation," says Mr. McGill, "lead me to mention only such sins as this whole nation should deplore with ingenuous contrition." Let us glance at his enumera-

tion of national sins. And first, he observes, "*we are a nation of boasters.*" Welladay! we are not without a spice of that same ourselves; but if our American friends are in the habit of indulging more loudly than other people in boasting of their country, one would think that it deserved rather to be laughed at, or laughed down, as a foible than to be specified as one of those crying sins which the whole nation should deplore on such a serious occasion. "The second sin I mention," says the preacher, "is *covetousness.*" Alas! too common a sin, we fear, to be held as eminently characteristic of the States. "Thirdly, the bands with which we flattered ourselves the Union was being insolubly bound together, have been made offensive to the Holy One of Israel." The bands! exclaims our reader: the fugitive slave-law, doubtless, or some vile "Missouri compromise." Tush! simpleton: Mr. McGill means nothing more than "the rivers and railroads which were thought to be like arteries and veins in the human body," but which have been made to break the Sabbath, and have involved many in ruinous speculations. "The sinful abuse of rulers" is next mentioned, in other words, the sin of applying bad names to President Buchanan, which, he says, were "enough to make the strong man reel and stagger." And, lastly, "the land is full of sins in *the family government.*" Here, at last, thought we, is something that will surely include the "domestic servitude" so peculiar to the States. By no means: the head and front of their offending on this point, it seems, is that, what with no end of newspapers, speeches, and elections, "boys are politicians, and from the cradle to the grave, we talk politics!" Truly, if these are "*only such sins as the whole nation should deplore,*" our friends in the States must be the most immaculate people with whom we are acquainted. It may be said, perhaps, that the preacher avowedly confines himself only to such "specialties in sins as may be fairly charged upon all the people of all sections," meaning such as the South might deplore as well as the North. We demur to the moral propriety of such a distinction. When specifying "*such sins as the whole nation should deplore,*" fidelity required that some notice should have been taken of a system which, let "people of all sections" say what they will, may yet be a "sin against the Holy One of Israel," and which, if not in itself sinful, has unquestionably been the source both of much sin and much sorrow. But perhaps the author is prepared to agree with Dr. Boardman, of Philadelphia, who is reported to have said, "When you ask me, in the name of Christianity, to *denounce the system of slavery,* as it exists in the South, I tell you frankly that, if I should stand up in this pulpit and do this thing, I should expect Christianity to denounce *me.*"

Let us now turn to the Southern States. Sad as the condition of society must be where the ministers of religion, when called to "tell Jacob his transgression and Israel his sin," will not, or dare not, touch on the mortal malady of the nation, it is still more melancholy to find that in the South the officiating ministers occupied the time set apart for "fasting, humiliation and prayer," with formal and even violent defences of slavery! Thus spoke Dr. Thornwell, of North Carolina: "That the relation between the slave and the master is not inconsistent with the word of God, we have long since settled. Our consciences are not troubled on this score. We do not hold our slaves in bondage from remorseless considerations of interest. We cherish the institution not from avarice but from *principle.* We look upon it as an element of strength, and not of weakness." And after edifying his penitent audience by entering into an elaborate justification of the whole system, he adds: "We have come before the Lord as penitents. *The people whom we hold in bondage are the occasion of all our troubles.* We have

been provoked by bitter and furious assailants to deal harshly with them, and it becomes us this day to review our history," &c. Strange as it may sound to those who are not familiar with the system, "*slavery is a school of virtue*"! After such a canonisation of slavery, how can any of its southern advocates pretend to wonder that irreligious opponents of the system in the North should get up an outcry for "an anti-slavery God, and an anti-slavery Bible"? Holding, as we do, that slavery stands in direct antagonism to the very genius of the Gospel, and to the whole system of morals as taught by Christ and his apostles, we must tell Dr. Thornwell that he and his brethren must be held responsible for that re-action against Christianity which they would fain quote as an argument to show that, in supporting slavery, they are upholding the cause of God and the Bible! May heaven long preserve us from such a "familiarity with the system" as would blind us, as it seems to have blinded them, to its innate hatefulness, or would blunt the honest indignation which the very name of slavery, in connection with the Gospel of our redemption, is sure to awaken in every British bosom!

But bad as this specimen of transatlantic humiliation is, it is, if possible, outdone, in point of cool, unrepentant obduracy, by another production before us. This is called "A Thanksgiving Sermon, delivered at the First Presbyterian Church, New Orleans, on Thursday, November 29, 1860, by Rev. B. M. Palmer, D.D." And the title of the sermon sufficiently proclaims its character. "Slavery a Divine Trust: The Duty of the South to Preserve and Perpetuate the Institution as it now exists." Not content with vindicating the system, this Presbyterian Doctor (we blush to record it) actually pleads for it as a solemn duty to preserve and perpetuate it; nay, to extend it, as far as possible, into other States, if not over the whole earth! It will be quite enough to submit to our readers, without comment, his own summing up of the argument in his own italics. "The argument then, which sweeps over the entire circle of our relations, touches the four cardinal points of duty *to ourselves, to our slaves, to the world, and to Almighty God*. It establishes the nature and solemnity of our present trust *to preserve and transmit our existing system of domestic servitude, with the right, unchanged by man, to go and root itself wherever Providence and nature may carry it*." To effect these objects the preacher is quite prepared for all the horrors of war, and urges his fellow-citizens, by every argument, to uncompromising resistance. "Though war be the aggregation of all evils, yet, should the madness of the hour appeal to the arbitration of the sword, we will not shrink even from the baptism of fire. If modern crusaders stand in serried ranks upon some plain of Esdrelon, there shall we be in defence of our trust. Not till the last man has fallen behind the last rampart shall it drop from our hands; and then only in surrender to the God who gave it!"

It is with feelings of profound grief that we refer to these publications. Coming forth at such a momentous crisis in the history of their country, they betray a state of mind totally at variance with that contrition for national sin which alone can avert the judgments of an angry Heaven. Viewed even as indicating the political state of the country, they suggest the most gloomy forebodings. What peace or concord can be anticipated, when the Southern States so openly declare that nothing will satisfy them short of the concession of a full right to extend the empire of slavery, so as to put them on a par with the non-slaveholding States? The rabid, uncompromising spirit which has seized on these Southerners in behalf of their man-enslaving constitution, may be estimated from the reception which they have given even to the most moderate and conciliating proposals that have come from the advocates of the Union in the North. An article on "The State of the Country" has

lately appeared from the pen of Dr. Hodge, of Princeton. The worthy writer is opposed to the views of the Abolitionists; he allows that slavery "is not morally wrong in itself," though he maintains that slaves ought to be treated as men and as Christians; a view of slavery which, he says, "is held by nine-tenths of the intelligent people of this country." And in his solicitude for the preservation of the Union, he declares that its dissolution, "in all human probability, would be the death-blow to slavery." In our country even these sentiments sound strangely uncouth, as coming from the pen of a Presbyterian divine. It is only by making large allowances for what our American friends call the "surroundings" of the writer, that we can prevail on our charity to form an excuse for him, on the ground that he is employing, in a desperate cause, the *argumentum ad hominem*. But will it be believed that, by his own brethren in the South, this same article has been denounced as traitorous, and the author charged with going over to the camp of the enemy!

The most melancholy feature of the whole case, however, is the part which has been taken in this quarrel by the ministers of religion. It is sad to see the pulpit, which ought to be the palladium of liberty, righteousness, and peace, prostituted to the advocacy of slavery, injustice, and war. We are well aware of the practical difficulties that beset the question of immediate abolition; difficulties, however, springing out of the very system of slavery, which entails upon its victims the helplessness and degradation which are supposed to unfit them for enjoying the blessings of freedom, and under the galling consciousness of which many of them are said to deprecate the prospect of being cast loose upon the tender mercies of the white community. But why not boldly face these difficulties, and attempt the solution of the problem? There is no inclination to do so, especially in the South; and Providence, long unheeded and much provoked, now seems resolved to take the matter in His own hand. The Christian public of the United States, who have hitherto refused to listen to the remonstrances of their brethren in other lands, may now be destined to read their sin in its punishment. They may yet, we greatly fear, be called to learn, by lessons written by blood, disaster, and political ruin, how far they have erred in attempting to seek a sanction for national guilt in the pages of Jewish legislation, adapted to a temporary dispensation, which tolerated the enslavement of heathen neighbours on the same principle that it sometimes enjoined their extirpation, unmindful of the higher platform to which morality has been raised under the benign sway of the Gospel, where we are taught to regard the world as our Palestine, man as our brother, and the Church of Christ as our Jerusalem, which is free, and the mother of us all.

THE "ESSAYS AND REVIEWS."

SEVEN men calling themselves Christians and (six of them) ministers of the Gospel, have conspired to sap the faith of the rising generation. Each asserts his independence of his accomplices; but that they have conspired, and all are guilty, is beyond question. They never would have published these essays in one volume unless they had known that they were all of one mind. They must have read each other's performances before these were bound together; and, had this not been the case, their allowing the joint blasphemy to reach a sixth edition without withdrawal by one of them of his contribution,

makes their demand for separate verdicts absurd. The tone throughout is the same.

Were any picture by Claude cut in seven pieces, and then stitched together, the style, the tone of the colouring, and the mutual adaptation of the parts, would not more clearly demonstrate the common authorship of the whole painting and its sections, than the sameness of the spirit of unbelief, the monotony of *quasi* learned presumption, the similarity of pretension to an inward light and holiness which needs no Divine help, prove that these seven are possessed with one mind, and are all fully responsible for the result of their combined work. The address "to the reader" is the subscription by all to the "becoming spirit" of the volume.

It would not be difficult to prove each essay separately very unsound; neither would it be a great, though it would be a wearisome task, to make extracts from each and all, and so to establish their complicity and sameness of bad intent, and their accordance in deadly error.

It may suit our time and space better to glance over the work rapidly, taking the authors collectively or individually, as the current of the argument may suggest.

Their statements are chiefly contradictions of established truths; their own beliefs are for the most part shadowily suggested and elaborately delivered in misty paraphrases; their outcries for charity are loud and numerous, but not more so than their evil condition and disgraceful conduct seem to make necessary. They do not believe the Bible to be God's word, though, in accommodation to the weakness of other human understandings, they occasionally use expressions which might be interpreted in that sense, they do not believe that the Lord Jesus Christ died to save sinners, though, in deference to deeply-rooted prejudice, they now and then employ language apparently susceptible of such meaning; they do not believe in any miracles, nor in any prophecies, nor in the inspiration of Scripture.

What do they believe?

They do believe in themselves as very learned theologians; nay more—they believe in their own inspiration—that is, as much as they believe in the inspiration of Moses, Paul, Homer, and Shakespere. They do believe that they themselves, and a few like minded philosophers of the day, have discovered and are discovering a great many important revelations, as, for example, they have discovered that creation is merely a word to cover our ignorance of the ways of nature—not their ignorance but ours, for they are very nearly omniscient in their own happy estimation; creation does not mean the making of all things out of nothing by God, and the language of Cowper may appropriately enough be quoted by them; they prove that He who made the world and revealed its birth to Moses was mistaken in its age. They have discovered that the human species has not descended from one man, Adam, but that there are many families sprung from different parents; that nature's doings are uniform, and admit of no extraordinary interruptions, and that, therefore, there never were and never will be a miracle, or a prophecy, or a revelation, properly so called; in fact, that to suppose such things is to suppose utter impossibilities.

They have discovered that death will introduce themselves seven, and a select circle of like minded friends, into a state, not a place, which for want of a better name they may occasionally call heaven; but there is in reality no heaven. They have also discovered (where, they do not say, unless it be in their own inspired (?) brains) that stupid people, that is, all who do not think expansively as they do, will at death commence new processes of education until they, too, shall have attained wisdom enough to justify their being

brought to keep company with these deified seven and their learned associates.

Is there anything new, or wise, or good, in all this twaddle? There is hardly a word of novelty or of truth in the whole septuate.

In the history of error it would be no hard task to find all their follies better stated many hundreds of years ago, and again and again ably refuted. Tom Paine and Hume would supply us, if so disposed, with parallels to almost all they trump up. The essay on the "Study of the Evidences" is a miserable attempt to give a new face to Hume's grand objection that nature is uniform and testimony uncertain, and therefore no amount of evidence can prove a miracle which is an interruption of the unvarying course of things. This has been disposed of many times, and is at best nothing but a stupid and impudent refusal to receive a message from the Most High on any terms whatever.

This same Savilian professor of geometry kindly warns us against believing "anything extraordinary," but strongly recommends a respectful study of the Bible after we have expurgated all that is prophetic, or miraculous, or divinely inspired, from it! What he would thus leave for our study he does not say.

These seven request us not to believe in God's miracles of power, and foresight, of wisdom, and of mercy; but to believe in the miracle of the undesigned coincidence of these seven wonders of learning in a miserable shadowy unbelief. They would have us conclude that the writers of the four Gospels, and, in fact, all the writers of the Old and New Testaments, and all the early martyrs, were excellent men, who, however, told great falsehoods about the miracles they fancied they did or saw, and they would have us to regard themselves even as miracles of wisdom and excellence, to be trusted in all things.

Verily the task they would impose on us is hard.

Are they *kind* in attempting to sap the faith of millions and to ruin the hopes of mankind?

Are they *humble* in resisting and disparaging the Light of the world?

Are they *honest* whilst professing themselves to be Christians; and holding the position and accepting the pay of ministers of the Gospel, they "deny the Lord that bought them, and put Him to an open shame"!

ANCIENT LIBRARIES IN LONDON.*

IN the end of July last, I paid a visit to the Library in Redcross Street, London. The house which was built for its reception by the funds of its original founder, although nearly a century and a half old, is solid, substantial, commodious, and even elegant. The number of volumes exceeds twenty thousand; and a limited annual income contributes to its gradual, though by no means rapid increase. It was founded by a learned orthodox Protestant Dissenter, Dr. Daniel Williams, many years a Presbyterian clergyman in Dublin, and afterwards in London. He left his own library as the foundation of the trust; and it also includes those of Dr. Bates and Dr. Thomas Manton; so that the collection, as a whole, embraces a large mass of the printed theology of the best school, together with most of the fathers, and not a few valuable productions of miscellaneous and foreign literature. Its principal value, however, consists in its manuscript treasures, historically illustrative of Puritan and Nonconformist times; and among these, the original minutes of the Assembly of Divines at Westminster. It is a singular fact that although these minutes were traditionally understood all

* Substance of a Lecture by Rev. Dr. Burns, at the opening of Knox College, Toronto.

along to have found a resting place on the shelves of this library, the reality and the character of the deposit were not definitely ascertained till within the last two years, when Professor McCrie, of the English Presbyterian College, placed the matter beyond doubt by unkennelling the precious volumes, three in number, and in good preservation, from the dust of ages.

Dr. Williams possessed considerable landed property in England; and in addition to the founding of the library and other good deeds, he left his estate in Gloucestershire to the charge of the Society in Scotland for Propagating Christian Knowledge, founded a short time before his death, in trust for the maintenance of missions and schools in New England. The trust has been faithfully administered ever since; and the names of David and John Brainerd in former times, and of Sergeant, Kirkland, and others in later days, stand forth as brilliant stars on the escutcheon of this little known and unpretending charity. A few valuable bursaries in Glasgow College attest also the enlarged liberality of this learned Nonconformist.

In traversing the spacious rooms of this handsome literary domain, my eye chanced to rest on the collected works of Dr. Williams; and as I had not seen them before, I asked liberty to remain an hour or two within the walls, that I might give them at least a cursory examination. The venerable superintendent told me that the rooms were about to be shut up for a month, as usual at that season; but as there was a duplicate copy of the works, he would make me a present of it, and it is now on its way to the shelves of Knox's College Library. I have gone through the volumes. They are mostly controversial, and they throw much light on the theology of the transition period from 1690 to 1720. Dr. Williams was an able and zealous combatant for evangelical truth, against two prevalent errors; the one that of Arianism and "negative theology," then in vogue; the other, Antinomianism and its kindred. In regard to the former, the names of Clarke, Whiston, Emlyn, Abernethy, and Simson, are familiar to the student of church history; and in regard to the latter, the ultra speculations of such writers as Crisp and Coles occupy a prominent place. Many causes contributed to lower the heavenly tone of the theology of an Owen, a Bates, and a

Reynolds; and even in digesting the massy thoughts of Dr. Williams himself, we feel as if we breathed a less genial atmosphere. There was a sensible declension; and with all the learned talent of a Leland, a Chandler, and a Smallbrook, *our* Halyburton of St. Andrew's stands almost alone as the bold *evangelical* assailant of the fortress of scepticism. Arianism, alas! soon came to be in the ascendant; and its genius seems to haunt the library of Redcross Street even now; for while the portraits of a Williams and a Watts, with a very few more, represent to us a sound theology, the portraits of Arians and semi-Arians are to be counted by dozens, and there are at least *three* of the noted Socinian Priestley!

The library of Zion College is probably not larger than that of Redcross Street, and its funds not more ample. It contains shelves of patristic and Puritan learning, and a considerable variety of historical and biographical manuscripts. It was founded by Charles I., in 1630, as an incorporation of the benefited clergymen within the City of London, amounting even at that time to more than a hundred. The complexion of the London clergy of that day was by no means High Church, and hence the designation *Puritan* was often applied to Zion College. With its members originated the idea of an assembly of divines and lay-assessors at Westminster for the purposes of a higher reform in the Church. Their chairman or president, Dr. Anthony Burgess, subscribed and presented the petition on this great matter to the House of Commons. The institution itself was designed for literary and charitable purposes, and there does not appear to have been anything selfish in its composition. Besides the library, it still maintains benevolent foundations for aged and infirm and destitute persons. The venerable brick buildings furnish a proof in their humble architecture, that to whatever uses the funds may have been applied, gorgeous decoration, in the materialistic sense, was by no means one of them.

It appears that in persecuting times, when the true Church of Scotland was yet in the wilderness, her genuine records got into the hands of the men in power, whose leanings bore all on the side of Episcopacy. At the era of the "glorious revolution," in 1688, it is a matter of fact, that the authentic record well known under the name of "the Buik of the Universal Kirk" of Scotland was in the

keeping of Paterson, then Bishop, or Archbishop of Edinburgh. No light has as yet been thrown on the circumstances which led to the deposit of these records twenty-five years before, in the Castle of Dunottar, from whence they were brought in 1651, to the charge of the Earl of Balcarras, whose receipt for them of that date is on record. How they came into the custody of some others, does not appear; but certain it is that they were in Bishop Paterson's hands at the time of the revolution; and Principal Lee, in his printed memorial on the subject, states that after the revolution they passed into the hands of Mr. Johnston, son of Sir Archibald Johnston, of Warriston, Bishop Burnet, his cousin, and the historical antiquary, Mr. George Redpath. At the next stage of this curious history, we find the three volumes of the "Buik" in the possession of a non-juring Scotch bishop, of the name of Campbell, a cadet of the Argyle family, with whose son the Honourable Archibald Montgomery Campbell, resident in London in 1733, the Procurator of the Church, Mr. Grant, afterwards Lord Prestongrange, enters into correspondence, with the view of their restoration to their rightful owners, the Church of Scotland. The negotiation failed, and in 1737 Campbell makes them over, for a valuable consideration, to the president and fellows of Zion College; he protecting them by deed against the Church of Scotland's claim, and they binding themselves on *no conditions* ever to permit them to pass out of their hands, or even to be copied by any one! So did things remain till 1820, when Dr. Lee brought the case again to the notice of the General Assembly, when a committee was named to conduct the process of restitution; and appeal after appeal was made in the proper quarter, but without the least success, till 1834, when the matter passed into other hands. In the spring of that year a committee of the House of Commons on "Church Patronage in Scotland" was sitting, "with power to call for persons and papers." After a short and inglorious struggle of a few days, Zion College capitulated to the committee, and Mr. Watts, sub-librarian, laid the long-missing volumes on their table. Of the contents of "the Buik" much use was made by Dr. Lee and other witnesses examined, as appears from the printed report in our possession. When the committee rose in June there-

after, the volumes were carefully entrusted to the Clerk of the House of Commons, under whose safe keeping they remained till October of that same year, when this far-famed and truly valuable manuscript perished in the flames which laid both Houses of Parliament in ashes.

But you will ask, Have we not got the printed "Buik of the Universal Kirk" in our library? We have; but alas! an *abbreviate*, or *excerpts* only. Still the printed work is of high value, and the following passage in Dr. Lee's report, so early as 1820, may throw a gleam of light over the darkness with which the trustees of Zion College Library so long succeeded in shrouding the precious originals. "These registers," says he, "clearly prove that from the very first moment it was the determined object of the leaders of the Reformation to establish such a Presbyterian government as was, at last, with the utmost difficulty, completed; and that even when the name of bishop was introduced the persons holding that title sat in the general and provincial assemblies in no higher rank than the humblest presbyter, and in the Kirk sessions were named after the parochial minister, under the designation of *Elder*."

Of all the ancient libraries I visited, that of the British Museum is the most remarkable for extent and value. The number of volumes exceeds half a million; and this is exclusive of tracts and pamphlets innumerable. The rate of increase is enormous. In the parliamentary return for 1856 the last annual addition numbered 10,434 volumes, including music, maps, and newspapers, of which articles 753 were presented; 4,010 purchased, and 5,331 acquired by copyright. The number of *parts* of volumes was 27,516. In gross, the number of additional articles that year amounted to 42,639. It may be interesting to inquire what may be the range of use made by the public of this immense repository? In answer, the report tells us of books returned to the shelves of the library 120,760; to the closets, in which books are kept from day to day for the use of enrolled readers, 79,598; making a total of 200,358, or 684 per day; but if the number of books taken from and returned back to the shelves of the open reading-room is added, the amount will be 344,358, or 1,115 each day. The number of readers regularly entered in the year was 53,209, or an average of 181 each day—the

reading-rooms being kept open 293 days. Each reader had therefore consulted on an average $6\frac{1}{2}$ volumes each day. In 1759 the number of readers was just *five*! There are properly *three* libraries combined in one :—the General Library ; the Royal Library, given by George IV ; and the Grenville Library ; and each has its catalogue. The spacious accommodation now provided embraces them all ; and the splendid circular reading-room accommodates, and on the most liberal scale, 300 readers.

Although not forming part of the library, I cannot pass over two standing monuments of a literary character which met my eye in the halls of the museum, and the discovery of which will be looked on by every sound theist as one of the many remarkable illustrations of the care of Jehovah in regard to those truths which are of most value to mankind. I refer first to the celebrated “Rosetta stone,” which was brought from Egypt after the British triumphs under Sir Ralph Abercromby, at the beginning of the present century, and is now placed under a glass cover, and in excellent preservation. This block of basalt is the monument which led directly to the knowledge of the Egyptian hieroglyphics. It contains an inscription in three characters, one of which, in Greek, concludes with these words, in reference to a recorded decree in honour of Ptolemy Epiphanes :—“This decree shall be engraved on a hard stone, in sacred, common, and Greek characters.” Two of the greatest scholars in Christendom, Porson and Heyne, soon furnished translations of the Greek inscription ; and the controversy as to the merits of discovery in regard to the sacred and the common characters of Egypt, between the claimants for Dr. Thomas Young on the one side, and Champollion on the other, is an interesting chapter in literary history, but too long for present rehearsal ; and, moreover, it is of easy reference to inquiring readers. Suffice it to say, that the inscriptions are now, beyond question, found to be of the same purport in each case ; and the stone belongs to the year 196 before Christ.

The second subject of reference is perhaps the most important monument of a historical nature which has been recovered from Assyria by Layard, Loftus, and others. It is an elevated obelisk of black marble, six feet high, and in fine preservation, decorated with five tiers of

bas-reliefs, each continued round the sides ; and the unsculptured surface is covered with cuneiform inscriptions, which appear, from the interpretation of Sir Henry Rawlinson and Dr. Hincks, to contain a complete record of the reign of the successor of Sardanapalus the Great, nine centuries before Christ. The bas-reliefs illustrate the presentation of offerings to the king by his numerous tributaries, and the inscriptions record the names of the donors, amongst whom are Jehu, “of the house of Omri,” the Israelitish king, and Hasael, the cotemporary king of Syria. It is not impossible that there may be some now present who may recollect the special use we made of this obelisk in our lectures on Biblical Church History in its bearings on the authenticity of the inspired record in the books of Kings. And this is only one out of many illustrations ; for the ancient monuments brought from Athens, from Egypt, from Babylon, and from Nineveh, are replete with evidences in support of history in general and of sacred history in particular. An actual inspection of these is an ample return for a voyage to Britain.

To adopt the words of a late visitor to these venerable remains of antiquity, “I never walk through the British museum without feeling I am so surrounded by tangible evidences of the existence of an almighty and benevolent God, and proofs of the genuineness and authenticity of that revelation which he has given to be our guide through life and our consolation in death, that I long for every one to share in the glow of gratitude such reflection continually inspires.”

“Give attention to reading,” says Paul to his son Timothy ; and says a greater than Paul, “Search the Scriptures.” The library of sacred literature is designed to be a handmaid to scriptural attainments. Let us thank God that he hath given his Church a library of truth. While we avail ourselves of every help to the understanding of the Scriptures, never let us forget that the Bible is, after all, its own best interpreter. Our duty is to compare Scripture with Scripture, while we earnestly implore the guidance of that blessed Spirit by whom the holy men of God who penned the sacred page were inspired. “We have a sure word of prophecy, to which we do well to take heed as to a light shining in a dark place till the day dawn and the day star arise in our hearts.”

Extracts from New Publications.

MOSES AND THE MONUMENTS.

I HAVE frequently had occasion to remark that some of the statements of Moses in regard to Egypt are in strict accordance with certain known facts in its history.

There is here a large field for investigation; and the subject is of such interest and importance, that before proceeding further up the Nile, I will venture to detain the reader awhile, so as to go into the matter somewhat more in detail; confining myself, however, chiefly to what fell under my own observation whilst travelling in the country.

The Mosaic account of the Hebrew exile in Egypt is one of the grandest episodes of history. Moses gives us an unmistakable picture of certain features in the life and manners of the old Egyptians; not designedly, however, but by implication; for this turns out only incidentally in the course of the narrative: while the warp of the story is Hebrew, the woof is Egyptian; and in ordinary cases this is just where we should expect a writer to fall into error, arising from ignorance, perversion, or mistake. Or, putting the matter in another shape, Moses presents to us a series of transactions; some of these have a marked significance, and they stand out on the face of his narrative, in bold relief. We have, too, a set of details—things unimportant in themselves, and which look as if they had no near or immediate connection with the general plot, but which yet are necessary to give completeness and symmetry to the whole. These, in fact, belong to every work of art; they form the light and shade of a picture, and constitute what is commonly called effect; and it is here again that every artist is most liable to err.

An impostor might so feign or fabricate a history as to appear at first sight fair and plausible enough; he might, for instance, so order his facts as to make the main features of his narrative look, at a distance, above suspicion; but when we come to examine with microscopic exactness its inner structure, it would be then we should detect the trickery and the fraud. Indeed, no history, no book of travel, ancient or modern, will stand this test absolutely. And if, touching this

matter, we had found certain discrepancies in the Mosaic account, arising either from the ignorance or the carelessness of copyists, or some such accident, we should not have thought less of Moses; for though the copy be false, the original may be true. Hume, however, had a very poor opinion of the credibility of the writer of the Pentateuch, because we had no contemporary data to test the truth of his history; and now that we have had this, Von Böklen insists that the evidence is against Moses, and that his Egypt is either a fiction or a blunder. We shall see how far this is true as we proceed.

Our first historical notice of Egypt is of the time of Abraham, when, as is generally believed, the Hyksos were masters of the country. The famine being sore in the land of Canaan, the patriarch goes down to Egypt; and, as appears from the account given us by Moses, Sarah is ushered into the presence of the king, unveiled. Now, this is contrary to the known custom of antiquity. Eastern women generally wore veils, especially in towns; and married ladies wore very expensive ones, in which they wrapped the entire face. This is more than once implied in the history of the patriarchs. Thus, Rebecca, when she saw Isaac coming to meet her, "took her veil and covered herself;" Tamar, too, had a veil in which she "wrapped herself."* But Sarah appears before Pharaoh and his princes with her face uncovered; and it might be thought there was a contradiction here, or that Moses was mistaken when he said that the "Egyptians beheld the woman, that she was fair." But it seems that he was quite right; for while veils were common among the neighbouring nations at this time, the Egyptians knew nothing about them until after the Persian invasion. On the monuments of Egypt the ladies always figure with unveiled faces; I have seen them pictured with the gentlemen sitting side by side, and they chat, and gossip, and drink their wine with as much ease and freedom as if they had been at an English dinner-party—which is certainly a proof that Moses has given us here not a fictitious representation, but a true picture of real Egyptian life.*

Pharaoh, however, soon found that he who had been driven to his borders by famine was no common Mesopotamian

* Gen. xxv. 65; xxxviii. 14.

sheik. "And the Lord plagued Pharaoh and his house with great plagues, because of Sarai, Abram's wife." So the king bids the illustrious stranger depart; not, however, without treating him with a munificent present; for he gives him sheep, oxen, asses, camels, and slaves. Some German writers consider it strange that horses are not mentioned here; for Egypt had been always celebrated for its breed of horses, and it was the great mart for horses in the time of Solomon. The omission, however, is quite natural, and the narrative is just as it should be. It seems that the early patriarchs never had any horses; and from the monuments it appears that these animals in Egypt were trained chiefly for war, so that they would have been of little or no use to Abraham, who led a shepherd's life on the hills of Canaan. On the other hand, in the above enumeration of gifts presented by Pharaoh to the patriarch, we find the name of the camel. How is this? According to Wilkinson, camels have never been met with, either in the paintings or in the hieroglyphics; and Osborne tells us, further, that they were considered unclean in Egypt, and therefore were not allowed to come into the country under any circumstances whatever. If, however, we suppose that it was the Hyksos, or royal shepherds, that now reigned in Egypt, all is clear. Camels, in the East, have always been a great pastoral property. Abraham, Jacob, Job, while they never possessed horses, were rich in camels; and to this day they are reared almost exclusively by the tribes of the desert.

Now this Pharaoh was a shepherd king; he must therefore have been a great breeder of camels; and Abraham being a shepherd chief, it was quite natural for Pharaoh to make him a present of this kind of stock, as Moses tells us he did.

Our next notice of Egypt occurs in the history of Joseph. "And they (Joseph's brethren) sat down to eat bread; and behold, a company of Ishmaelites came from Gilead, with their camels bearing spicery, and balm, and myrrh, going to carry it down to Egypt."*

This is quite an oriental scene—a caravan of merchants from Gilead, with camel-loads of balm, spicery, and myrrh, going to the Egyptian market. And not many years after, the sons of Jacob were coming this way, weary and foot-sore, and in their wallets they had just the

same perfumes as these merchants had in their pack-saddles. Two things at least are implied here; that these aromatics were products of Syria or Western Asia, and that such articles were prized among the Egyptian people. As to the former, none of the naturalists have ever doubted it; and we may notice that not one of the plants from which these articles are supposed to be produced, is found among those which, according to Pliny's Botanical List, were cultivated in Egypt. And we know further that there was a great demand for these productions in the Egyptian market, and they are described on the monuments as foreign commodities. They were used by the Egyptians for incense and for embalming their mummies.*

Potfulls of these fragrant spices were deposited in the coffins and tombs; I found some jars in a newly-opened tomb at Thebes; and so well had the bodies in this pit been preserved by the Egyptian artist, that they still smelled of the gums and resins of Syria.

But these merchants were in the habit of dealing in slaves. They bargained for Joseph, and they found, it seems, a ready customer for him; for having come to Egypt, "they sold him to Potiphar, an officer of Pharaoh's." But was there a slave-market in Egypt? The Egyptians were a very civilised people—are we sure they trafficked in slaves? There can be no doubt of this. Male and female slaves are pictured on the monuments; and that they were not merely captives taken in war, is proved by the fact that they are described as belonging to private individuals; for all the prisoners of war became the exclusive property of Pharaoh, and were employed on the public works. They are sometimes represented as coming from the East; and in a tomb at Benihasan, according to Osborne, "hundreds of Canaanitish slaves are depicted wrestling and fighting as gladiators before Chitel, a prince of the court of Osirtasen I." So that there is nothing improbable in the fact of Joseph being transported to Egypt; there is, indeed, everything to warrant it.—*Egypt and its Biblical Relations and Moral Aspect. By J. F. Jones. London: Smith, Elder, & Co.*

* Gen. xxxvii. 25.

THE FIRMNESS OF PURPOSE WHICH RELIGION PROMOTES.

WITHOUT this, it will at once be conceded, a man cannot become either absolutely or relatively great. He cannot become great as a man—he cannot attain to greatness in any pursuit. There is much truth in the old proverb, “Jack of all trades, master of none.”

He who tries everything generally succeeds in nothing. He who would become proficient in anything must learn to say of it, for a time at least, “This one thing I do.” Just look at those silly things who have no fixed principles, and no object for which they live—who agree always with the last speaker—who think the last sermon they hear the best, and the last preacher the greatest—who change their opinions with every varying statement—who yield to every external pressure—who alter their purpose with every change in surrounding circumstances—who form plans which they never execute, and commence works only to leave them unfinished. Such creatures attain to no eminence, and achieve no success, because they have no commanding purpose which presses into its service all the faculties of their being.

Their thoughts are as changeable as the winds, and as little under their control. They aim at the accomplishment of no particular object, for they are continually changing their minds as to its importance. They do not perseveringly ply any system of means, for the same wavering attends them here. They seek to propagate no particular truth, for they have not made up their minds as to what truth really is. They live in the world just as if no duties devolved upon them—as if their conduct could have no effect in moulding the character and influencing the destinies of the world—as if everything which has happened, is happening, or can happen, were the result of blind chance or irresistible fate.

They are the willing creatures of circumstances—the sport of every conflicting influence. Their mental horizon is all misty—every object is seen through a dim haziness, and none is seen distinctly. They never calculate as to the result of their movements. They have no principles by which to regulate their conduct. The feeling of the moment determines its actions, and their feelings are constantly fluctuating, because their thoughts fly uncontrolled from one object to another. They are carried about with every wind of doctrine, they accommodate their theories to the time and the company in which they happen to be placed.

Their judgment is a kind of elastic commodity, which, India-rubber-like, will stretch to an indefinite extent, and again contract into its wonted narrowness, as there may happen to be the absence or presence of pressure; and the same wavering attaches to their feelings and conduct. Such men may manage to render themselves amiable by opposing none, and acquiescing in the opinions of all. They may pass through the world without giving offence, when men of greater decision would; but they produce no great effect while here, and when they are gone they leave no trace behind. “Of all men they appear to me to be the most despicable; and, in preference to this, I could almost say, ‘Young men, be something; be not mere ciphers in your generation; be powers either for good or —. Take your stand with rock-like firmness in the position which you think it right to occupy, and let it be known that you are not like the ductile clay, which yields to every pressure, but like the granite rock, against which the storms may beat and the waves dash in vain?’”

The determined pursuit of an object is essential to our making the best use of our powers, and rising to the elevation to which we are naturally capable of attaining. It is the internal spring which presses into action every faculty of our manhood, strengthening and developing them by exercise, and thus promoting our personal greatness, while in the pursuits to which we are devoted, it bears us onward to success. It is the source of strength, the secret of advancement, and the pledge of ultimate triumph. “For, while your wavering man, however favourable his circumstances, invariably fails, the man of unbending decision, however formidable the opposition with which he has to contend, generally succeeds.

Obstacles disappear at his bidding, mountains become plains before him, hostile influences are pressed into his service, reverses are made the stepping-stones to victory. Other men insensibly fall into the current of his inflexible will. He bends circumstances to his purpose, and creates his own position. It

“Is a Roman virtue
That wins each God-like act, and plucks success
Even from the spear-proof crest of rugged
danger.”

It is necessary, however, in order to the right development of our manhood, that this fixedness of purpose should relate to the pursuit of a worthy object. The object must be one which commands the approval of our higher nature. It must be of sufficient importance to absorb our affections,

and to satisfy while it absorbs. It must not be of such a nature as to require the repression of any, but such as affords scope for the exercise of all our varied powers. All these conditions are essential to manly growth.

Let any of them be wanting—let men devote themselves to an unworthy or improper purpose, and the results become deplorable in proportion to the eagerness with which it is pursued. When the object is worthless, the more devoted they are to it, the more completely do they sacrifice themselves for a partial and temporary gratification. When the object is evil, their great devotedness only issues in a worse perversion of their nature. It is a source of strength, no doubt—for decision is always strong; but it is not the strength of manhood. It is a partial or a perverted strength—a strength which relates only to part of their nature, and the exercise of which tends not to their greatness, but to their degradation. For what is more degrading to a man than that his powers should be spent in the pursuit of trifles, or employed as ministers of evil? Neither the fashionable Brummell, nor the ambitious Napoleon, nor the ferocious Nero, nor the licentious Byron, although they exhibited strength in their various pursuits, attained to greatness as men.

I need scarcely show the application of these remarks to religion. You know how it reveals life's purpose, and summons men to its pursuit. According to it, every man has a mission. No one is sent into the world on a bootless errand. God does not produce souls as children blow bubbles, to float listlessly through the atmosphere for a little while, and then collapse and disappear, leaving no trace of their existence. Every man has been created for a purpose, the importance of which we cannot properly estimate. Of the meanest and most insignificant this is true, as well of the mightiest. Indeed, the great and the small are mutually dependent; neither is complete; neither can fulfil its part without the other. They are linked together as essential parts of an indissoluble whole. Not only do they originate in the same source; they are alike in nature and allied in end. Truly does the poet say,—

"The very law which moulds a tear,
And bids it trickle from its source;
That law preserves the earth a sphere,
And guides the planets in their course."

Nor is this all; the planet and the tear have much in common. The little is an epitome of the great. The atom is a world in miniature. The child and the seraph have their natural affinities, and they live for one common end.

"No lily-muffled hum of summer bee
But finds some coupling with the spinning stars;
No pebble at your feet but proves the sphere;
No chaffinch but implies the cherubim.

* * * * *

"Earth's cramm'd with heaven,
And every common bush a-fire with God;
But only he who sees takes off his shoes;
The rest sit round it, and—pluck blackberries."

We have spoken of the bubble which the child blows as breaking and leaving no trace; but it is not so. In the eye of philosophy, its motions, its very existence, affects the equilibrium of the atmosphere; and its particles, when it has collapsed, go to sparkle on the rose-leaf, or refresh the thirsty plant, or build up the arch of the rainbow.

"Each drop encounter'd in a storm of rain
Hath its own mission, and is duly sent
To its own leaf or blade, not idly spent,
'Mid myriad dimples on the shipless main."

Even so, according to religion, the most insignificant life has its meaning and its issues. Every man has a mission; and the difference between the wise man and the fool is, that the one knows what it is, and selects and uses the best means for its accomplishment. The other knows it not or neglects it; and so stumbles and blunders on through life, until his destruction is overruled for the furtherance of that end, in the consummation of which he might have found his blessedness, had he consciously and voluntarily laboured for its promotion. And as religion reveals the purpose of life, so does it, both by its authority and by the mighty motives with which it plies us, and of which we shall have to speak anon, give intensity to the feelings with which we engage in its pursuit. It requires, and it is capable of promoting, that inflexible resolution which nothing can conquer—which concentrates all the forces of the soul on the object which it seeks to gain, and strains every faculty in its pursuits. Shewing us that for this purpose we have been created, and pointing, on the one hand, to the glorious reward which attends its pursuit, and, on the other, to the fearful consequences which its neglect involves, it is able to enforce its own most stern requirement: "If thy right eye offend thee pluck it out;" if thy right hand, cut it off. It requires its subjects to stand by the right, whatever sacrifices or sufferings it may involve. "Though the world should assail—though friends should misunderstand you—though your firmness should be mistaken for obstinacy and your faithfulness for conceit—though difficulties should thicken around you—though clouds should gather over you—though the earth

rend beneath you — though the very heavens should fall—yea,

“If thy rich heart is like a palace shatter’d,”

Still, faithful to duty, immoveable as the rock, defiant and brave,

“Stand up amid the ruins of thy heart,
And, with a calm brow, front the solemn stars.”

Moved by such a resolution, the man holds on his upward way like the eagle in his flight, when

“Firm in his own mountain vigour relying,
Breasting the dark storm, the red bolt defying,
With his wing on the wind, and his eye on the sun,
He swerves not a hair, but steers onward, right on.”

So does the man, in spite of obstacles, press onward and upward, directing his course by the line of duty, and fixing his eye on the glorious reward—until his career culminates in the light of that better world, and the Saviour’s hand doth place the crown on his brow, and the Saviour’s lips pronounce his eulogy, “Well done, good and faithful servant; enter thou into the joy of thy Lord.”

Then, too, the purpose which religion reveals, and to which it summons us, is worthy of man’s nature. It is so to live as to secure God’s approval here, and to rise hereafter to the enjoyment of His kingdom and glory. It commands the approval of our higher nature; for the conscience must acknowledge the rectitude of seeking to please and honour God. It absorbs and gratifies our affection; for all excellences centre in Him, and He performs all the offices which are required by our weaknesses and our wants. It admits of the exercise of all our powers; for religion consists not in confining ourselves to any particular pursuit or to any particular sphere, nor in the cultivation of any one part of our nature to the exclusion of others, but in the harmonious exercise of all our powers, whatever the position in which we are placed, or the relations we sustain, or the work we have to do. Religion is not a science, but a life; not a separate pursuit, but a spirit which pervades all—a life which may be lived in any place and under any circumstances—a life of integrity and devotedness—a life of love to God and man—a life of fellowship with Christ and submission to His will—a life which honours the Creator, and pleases the Lawgiver, and is rewarded with the approval of the Judge—a life whose early stages are spent in earthly scenes, where, by its exercises and trials, it is disciplined and nourished preparatory to its rising into the higher life of heaven.

Such a purpose must be pronounced worthy of ourselves. It presents all the conditions necessary to the growth of our manhood. The devotedness with which you engage in its pursuit cannot exceed, is not likely to equal, what its vast importance justifies and demands. The more you yield yourselves to it, the more scope do you give to your various powers, and the greater the elevation and capacity, and expansion to which you naturally attain. If greatness consists in the harmonious development of what we possess—in manhood strengthened, matured, and ennobled by consecration to some lofty purpose—in all our powers being brought into strengthening exercise and directed to noblest ends—if this be what constitutes greatness, then does religion, by the purpose to which it summons us, tend to make us great; and he who yields most completely to its influence will be found to approximate most rapidly to the fulness of the stature of a perfect man.—*True Manhood, a Book for Young Men, by the Rev. W. Landels. Nisbet and Co.*

WAITING TO DIE.

It ought always to be borne in view, especially with regard to the poor, that it is not our duty, generally speaking, to do the work of others, but to help them to do their own. Parents are bound to provide for their children, children are bound to take care of their aged parents; yet in London and its suburbs alone, between 6,000 and 7,000 persons die every year in workhouses, of whom it may be safely assumed that by far the larger portion are aged; those who, having fulfilled, and many of them honourably and well, the humble duties of their lowly life, and having passed the span of man’s working days, have long been waiting to die. Why is this? From the same cause that there are thousands of children in the streets. But the street leads to the gaol, the workhouse but to the grave; it may, therefore be urged, that, as regards the death of the aged in the workhouse, that society is not injured by the sufferings of the individual. Without dwelling upon the selfishness of such an argument, it may be pronounced an untrue one, inasmuch as society is always injured by neglect of duty, and they who have been harsh and undutiful children, are not likely to become, in their turn, kind and careful parents.

As a general rule, we think it may be said that the poor are not wanting in filial affection. Markings among them

put by a portion of their wages, or their earnings, to assist their old parents; many make great exertions to support them; and probably, if a little judicious help were given, the number of those who die in workhouses would be greatly lessened.

To support an aged father and mother is distinctly recognised as a *duty* among the labouring classes. "What do you mean," said an inspector of schools (Mr. Brookfield) to a class of boys, "by 'that state of life to which it shall please God to call you?' To what state of life are you likely to be called?" A lad about eleven years old, living on the banks of the Thames, replied, "To be a waterman."

"Well, how would you do your duty in that state?"

"Take no more passengers than the licence says."

"Well, anything besides?"

"Behave well to the passengers."

"Anything else?"

"Land 'em dry on the other side."

"Anything else?"

"Ask no more than the reg'lar fare."

"Well, anything further?"

"Keep some of the money for my father and mother."

How many cases are constantly coming under the notice of visitors in the poor dark dwellings of our great city, where the child inhabits one small apartment with an aged parent, supported by that child's industry! One such picture rises up before us as we write. It is a little room in a court in Rag Fair, over a stable. Here alone, a year ago, lived an old widow, supported in part by an unmarried son. She was still, however, able to work a little, and during the seven years of her widowhood had earned a portion of her living by washing and smoothing clothes. Her son was a sailor, and, of course, during the greater part of his time, absent from home. This son, her darling son, perished under the most sorrowful and cruel circumstances, ill-usage at sea. His linen, steeped in his blood, was all that ever reached his mother. Old age, creeping on under such a burden of grief, stayed the poor woman's power to labour; a daughter took the place of the son, and now supports her mother and herself on her small wages of seven shillings per week, earned in a packing warehouse. The rent of the room is two shillings and sixpence per week. Should the daughter's health fail, or work be slack, nothing remains for the mother, so loved and cherished, but the "hard knocker."

The three score years and ten press as heavily on the working man as on the aged widow; the man's aged ward in the work-

house is a sight quite as much calculated to move compassion as the woman's; in some respects more so, inasmuch as constant control, confinement, and dependence, are even more irksome to a man than to a woman.

Life, in extreme old age, closes but too often after a long twilight; "strength," as the Scripture says, "has become labour and sorrow, the grasshopper is a burden, and desire fails." In the summing up of the events of even a moderately prosperous life, the joys must be outweighed by the pains, the success by the losses and crosses; and, even in a Christian life, the sins and regrets outweigh the deeds well done. When want is joined to age, the lot is indeed hard to be borne; "therefore," says the Scripture, which provides for the flowing forth of human affections and human help upon every object which hath need thereof, and manifests the compassion of the Lord to the aged as well as to the young, to those waiting to die, as well as to those just setting forth in the race of life—"thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God: I am the Lord."—*Earning a Living.* By M. A. S. Barbour. Nisbet & Co.

Miscellaneous.

THE AMERICAN 'CRISIS.

BY JOHN G. WHITTIER.

THE day is breaking in the East of which the prophets told,
And brightens up the sky of Time, the Christian age of gold.
Old Might to Right is yielding, battle blade to clerkly pen.
Earth's monarchs are her people, and her serfs stand up as men;
The isles rejoice together, in a day are nations born,
And the slave walks free in Tunis and by Stamboul's golden horn!

Is this, oh countrymen of mine, a day for us to sow
The soil of new-gained empire with Slavery's seed of woe?
To feed with our fresh life-blood the old world's cast-off crime,
Dropped like some monstrous early birth, from the tired lap of Time?
To run anew the evil race that the last nations ran,
And die like them, of unbelief of God and wrong of man?

Great Heavens! is this our mission? Ends in this the prayers and tears,
The toils, the strife, the watchings of our younger, better years?
Still, as the old world rolls in light, shall ours in shadows turn,
A beamless Chaos, cursed of God, through outer darkness borne?

Where the far nations looked for light, a blackness
in the air!
Where for words of hope they listened, the long
wail of despair!

The Crisis presses on us; face to face with us it
stands,
With solemn lips of question, like the sphinx in
Egypt's sauds.
This day we fashion Destiny, our web of fate we
spin;
This day for all hereafter choose we holiness or sin;
Even now from starry Gerizim, or Ebal's cloudy
crown,
We call the dews of blessings or the bolts of
cursing down.

By all for which the Martyrs bore their agony and
shame;
By all the warning words of truth with which the
prophets came;
By the future which awaits us; by all the hopes
which cast
Their faint and trembling beams across the black-
ness of the past;
And in the awful home of Him who for earth's
freedom died;
Oh ye people! oh my brothers! let us choose the
righteous side!

So shall the northern pioneer go joyful on his way,
To wed Penobscot's waters to San Francisco's
bay;
To make the rugged places smooth, and sow the
vales with grain,
And bear with Liberty and Law, the Bible in his
train;
The mighty West shall bless the East, and sea
shall answer sea,
And mountain unto mountain call: PRAISE GOD,
FOR WE ARE FREE!

GOD OUR FATHER.

(By Dr. F. A. Krummacher.)

A Jew entered a Parsee temple, and
beheld the sacred fire. "What!" said he to
the priest: "Do ye worship the fire?"

"Not the fire," answered the priest: "it
is to us an emblem of the sun and of his
genial heat."

"Do ye then worship the sun as your
god?" asked the Jew. "Know ye not this
luminary also is but the work of the
Almighty Creator?"

"We know it," replied the priest; "but
the uncultivated man requires a sensible sign
in order to form a conception of the Most
High. And is not the sun, the incompre-
hensible source of light, an image of that
invisible Being who blesses and preserves
all things?"

The Israelite thereupon rejoined, "Do
your people, then, distinguish the type from
the original? They call the sun their god;
and descending from this to a baser object,
they kneel before an earthly flame! Ye
amuse the outward, but blind the inward
eye; and while ye hold to them the earthly,
ye withdraw the heavenly light!—Thou shalt
not make unto thee any image or any
likeness."

"How then do ye designate the Supreme
Being?" asked the Parsee.

"We call him Jehovah Adonai, that is,
the Lord who is, who was, and who will be,"
answered the Jew.

"Your appellation is grand and sublime,"
said the Parsee; "but it is awful, too."

A Christian then drew nigh, and said,
"We call him *Father*."

The Pagan and the Jew looked at each
other, and said, "Here is at once an image
and reality. It is a word of the heart," said
they.

Therefore they raised their eyes to heaven,
and said with reverence and love, "Our
Father!"—And they took each other by
the hand, and all three called one another
brothers!

JESUS OUR SHEPHERD.

"I will set up one Shepherd over them, and he
shall feed them."—EZEKIEL xxxiv. 23.

As a flock needs constant attention and
constant care, so does the believer in Jesus.
With a natural proneness to wander, liable
to many diseases, exposed to watchful and
cruel foes, the care of a shepherd is con-
stantly necessary. Jesus has been ap-
pointed to that office by his Father. He
has assumed it, and has become the "great
Shepherd of the sheep." He fills it, and
brings honour to it. He knows the exact
number of his flock; he knows the name,
nature, and situation of every one com-
mitted to his care. He has passed his word
to watch over them, feed them, protect
them, and present them sound and whole
before the presence of his Father. He is
always at his post. He delights in his
work. He loves his sheep. He feeds his
flock, he gathers the lambs with his arms,
carries them in his bosom, and gently leads
those that are burdened. His watchful-
ness, vigilance, and care, are such, that
though thousands have wandered, he has
never lost a lamb from his flock; and what
is better, if better can be, he never will.
He selects for them the best pasture, and
leads them to it; he conducts them to the
clear, still waters, that so they may feed,
fatten, and rest. He rejoices over them to
do them good, with his whole heart, and
with his whole soul. Reader, art thou one
of the flock of Jesus? Dost thou know
the great Shepherd's voice? Dost thou
come at his call, and follow in his foot-
steps? Dost thou look to Christ alone as
thy Shepherd, expecting him to feed thee,
fold thee, guide thee, guard thee, and place
thee in the glorious presence of his Father
for ever? If so, great are thy privileges,
happy is thy lot, glorious are thy pros-

pects. Keep close to thy Shepherd's side, and listen daily to thy Shepherd's voice.

"I am the good shepherd: the good shepherd giveth his life for the sheep."—JOHN x. 11.

GOD IN CHRIST.

"God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them."—2 COR. v. 19.

If we would have clear, correct, and comfortable views of God, we must view him in Jesus. God was manifested in the flesh of Christ. In him dwelleth all the fulness of the Godhead bodily. Christ alone fully reveals the Father. What Jesus was, God is. What Jesus spake, God dictated. What Jesus did, God wrought. So full and so clear was the representation of God, made by Jesus, that he could say, "He that hath seen me hath seen the Father." This is a point that is full of comfort. I am not to look into creation to find God. I am not to go to Mount Sinai, or to the law, to learn what God is, but I am to go to Jesus. In seeing

him work, I see God work. In hearing him speak, I hear God speak. From him I learn what God is, what God will do, and what God will give. Here are no terrors to make me afraid. Here is nothing to repel, or keep me at a distance. But here is God saying, "Come, weary one, I will give you rest. Come, thirsty one, I will give you to drink. Come, guilty one, I will pardon your sins. Come, wandering one, I will receive you graciously. Come, lost one, I will save you with an everlasting salvation." Sweet view of God this. How encouraging to the timid and the guilty! Precious view of Jesus this. How calculated to endear him to the heart! Yes, God *was* in Jesus, and God *is* in Jesus still. He is our God in Christ, the object of our love and confidence. Precious Lord Jesus! I bless thee that thou hast revealed thy Father to us thus. My soul, if thou art ever tempted to indulge harsh or hard thoughts of God, if thou art ever prompted slavishly to fear him, go direct to Jesus, and see him as he is revealed there, and you will behold that "GOD IS LOVE."

"No man hath seen God at any time; the only begotten Son which is in the bosom of the Father, he hath declared him."—JOHN i. 18.

Missions.

CHINA.

LETTER FROM THE REV. W. C. BURNS.

Mr. Burns and the Mission at Swatow.—Mr. Jones at Tal-Han-Po.—Encouragement there.—Fruits of previous missionary labour.—Publication of hymns in the Tie-Chew alphabet.—Increased hostility to foreigners at Swatow.—Friendly feeling towards missionaries.—Special prayer for the Tie-Chew Mission.

Swatow, 3rd January, 1861.

WHEN I last wrote you I mentioned that I had some thoughts of paying a missionary visit to Singapore; but now that Mr. Smith is alone here, as far as our mission is concerned, I cannot contemplate at once leaving this great and inviting field. Mr. McKenzie has been asked by us (Mr. Smith and myself) to take a look of this field, with a view to his removing to it, but what he will decide on we cannot yet say. Even should he come down, I may feel it my duty to make a longer stay than I contemplated when at Amoy. Mr. and Mrs. Johnson, of the American Baptist Mission, and formerly at Hong Kong, are now, as you have already heard, resident at Double Island. They are

finding there, and especially through the presence and labours of Mrs. Johnson, an open and promising field of labour.

Since Mr. Jones's departure Mr. Smith has been chiefly labouring at Tal-Han-Po, and finds there a very open door. An excellent house for preaching to the multitude has been lately secured there, and many hear the word, although there is as yet no sign of an awakening in the mind of the community, nor even individual cases of special interest. There the out-pouring of the Holy Spirit is the one thing wanted, and for this the Church at home is called, with ourselves, to make instant and humble supplication in the name of Jesus. I am very much pleased, as far as I have yet seen them, with the character of the three individuals whom Mr. Smith has admitted into the visible Church. With such young men as these to aid us, and possessing so suitable outward accommodation at Double Island, Swatow, and Tal-Han-Po, our mission may be looked upon as fairly begun in this Tie Chew department (Tie Chew is the local pronunciation of Chaou-Chow, the name according to

(the mandarin sound). In addition to these three admitted by Mr. Smith, he has also, as member of his church, a young man from Amoy, as one of his assistants, a native of this district, with his wife, who were formerly members of the American Presbyterian Mission at Ning-Po, and also an interesting man from Yam Chaou, twenty miles to the northward. At that place formerly an excellent German missionary laboured for some years amid many trials—trials so great as finally to lead to his abandoning the field for another nearer to Hong Kong. It is cause of thankfulness now to see, however, that the Lord did not leave his servant to labour and suffer in vain. This man appears to remain a steadfast follower of the Saviour, and by him and one or two others I have been urgently requested to visit them at their village. This I purposed to have already done; but though hindered by various circumstances, I hope soon, if the Lord will, to be able to pay that place a visit. In a letter written at Foochow, which appeared lately in the "Messenger," allusion is made to the publishing of hymns in the dialect of that place; since coming down here I have been unexpectedly led to engage in a similar effort in the language of Tie-Chew. Mr. Young's thirteen hymns in the Amoy colloquial have been adapted to this dialect, and five new ones have been added, including, among these last, "The Happy Land," and the one set to "Scots wha hae," &c., altered from the Foochow colloquial. Entirely new, and already in use among Mr. Johnson's people, as among ourselves, are a Chinese version of the hymn "Come thou fount of every blessing;" and of another hymn, both new to me, which, with the tune, I got from Mr. Johnson, "Behold! Behold the Lamb of God—On the Cross, on the Cross," &c. The blocks of these hymns are now being cut, and are promised us to-morrow. You mentioned that there was another song tune of the same measure as "Scots wha hae," and more suitable for worship. Perhaps you could kindly get a copy written, and forward it for trial. "Scots wha hae," however, is a favourite. You have heard of late a good deal about the increased hostility to foreigners at Swatow, and may imagine that the door is shut against us; but this is far from being the case. Tal-Han-Po, and the surrounding country, has been always friendly, and even at Swatow (the Chinese town of that name), where I now am, the hostile feeling knows how to make exceptions in behalf of the missionary, and indeed generally seem now to have passed its highest point. Mr. Smith and I were out together here two days in the beginning of this week, and, both in the town itself and a neighbouring village, found an open door. We heard

almost no bad names, and many recognised myself as an old friend and neighbour.

As you are aware, the premises Mr. Smith occupied at Swatow were partly our own, purchased by Mr. Smith from the original proprietor, and partly rented from a Chinese proprietor. In consequence of this man some months ago becoming unreasonable in his demands for rent, Mr. Smith was obliged to add another story to his house, and in order to this to rebuild the whole from the ground. It is now nearly in order, and affords accommodation which is quite a contrast to that which I had in former times. When the part formerly rented is added to this (and now that can be got either to rent or purchase), we shall have excellent accommodation here; and this is desirable, not only with a view to labouring in Swatow itself, but as a head-quarter in going and coming from all quarters of the field. Might not more special prayer be made for the Tie-Chew Mission throughout the Church during the present year? It is a field almost proverbially abandoned to idolatry and sin, and the name of Jesus would be correspondingly glorified were He here to magnify His grace in the salvation of a multitude of souls. We need prayer—more prayer on the field and for the field in which we are called to labour. May it please God to pity and bless us for his own name's glory far above all that we can ask or think.

Ever yours,

(Signed) WM. C. BURNS.

REV. CARSTAIRS DOUGLAS TO
MR. GEORGE BARBOUR.

Visits to Changchew—False rumours, "foreigners buying Chinese heads"—Romish chapel and missions—Visits to Anhai and Chinchew—Three men baptized—Examination of sixteen candidates—Providential mercies—Preaching in a mosque—Special prayer solicited.

Amoy, 8th January, 1861.

DEAR MR. BARBOUR,—The last fortnight of the bygone year and the first few days of this new year have been full of interesting work, namely, visits to the two great Foo cities, and the strengthening of the infant church at Anhai.

From the 14th to the 24th December I was at Changchew city; these ten days being again lodged at the oil-shop. During the latter half of the time Mr. Grant was also at the city, staying in the river Gospel-boat. At that time the people were full of a singular rumour, namely, that the foreign-

ers at Amoy were buying *Chinese heads*, but for what purpose they did not seem to know. This was a constant question in addition to the usual Coolie and opium grievances. A few weeks ago the same rumour was current at Amoy, with this addition as to the reason of the thing—that our army and navy having been defeated at Tien-tsin, our officers could not dare to return empty-handed to meet the anger of the British Sovereign; that they were therefore buying several thousand Chinese heads, to take home and present to the Queen as trophies of pretended victory! But by the time of our visit to Changchew this purpose was no longer assigned; perhaps from the spread of true intelligence as to our success in the north: still the constant questioning about buying heads was rather troublesome. With this exception, the visit was more pleasant and hopeful than any previous visit to that city. Within the walls the people did not seem willing to hear; but in the suburbs, which contain about a third of the population, our opportunities were excellent; and though I stayed on shore much longer than I had ever done before, no one seemed surprised at it. Besides the three mentioned in a previous letter, two more began to keep the Sabbath. Should these prove steadfast, they might form the beginning of the long-expected harvest.

On the way home I passed through the village where the Romish Church has its seat. It lies about four miles below the city, near the river-side; it contains a large chapel, where a foreign priest spends much of his time; several hundred persons in that and another neighbouring village are members, and they have also a considerable number scattered about both in the plain and in the city itself. When we passed through the village, the priest was not at home; yet the people were very unwilling to hear, or to receive books. One man had taken a Testament; but while I was pointing out some passages to him, an old man looked out of a neighbouring house, and scolded the little group who had gathered; so the book was declined, and the group scattered. How mournfully applicable are the words of the Lord: "Ye have taken away the key of knowledge." While the door is open among the surrounding heathen, it seems shut in the villages where Rome has found a seat.

After passing two nights in Amoy, I started again, accompanied by Mr. Mackenzie, for Anhai. On the Friday and Saturday we were mainly occupied examining candidates and preaching in the surrounding villages. On Sabbath (the last Sabbath of the year) we conducted worship, forenoon and afternoon, in the chapel; the

meetings were very quiet, as they had been also during the three weeks since the time when the place was re-opened for the worship of God. In the afternoon I had the privilege of baptizing three men; so that the little church of Anhai now contains seven members. I was very much delighted at the Christian wisdom shown by the four original members, while we were consulting, the day before, as to the admission of these three; we had also the advice of one of the Amoy elders, besides our other assistants and the Christian boatmen. One of the three is a young man from a village more than two miles from Anhai; his father is also a promising candidate. The other two and the four original members live in the town itself. After the baptism we examined sixteen candidates, of whom six are females. "Not unto us, O Lord, not unto us, but unto thy name give glory."

Before dawn on Monday morning we were up, making ready for a movement in advance towards Changchew. The road had for some time been in a disturbed state; but, in God's kind providence, the general in command at Changchew (said to be the highest Chinese military officer in the province) had just come out to punish the worst villages. He is the same person (surname Shih) who had put the road in a safe state at the time of my former visit, about a year before. In the interval he had been suspended from his office, because he had interfered with some grave—a very serious offence in Chinese law; but he had been restored to his command just in time to clear the road again for us, or rather for the Gospel, though he knew it not. He entered Anhai the same day as ourselves. On Sabbath forenoon, while we were at worship, he passed, with all his attendants, before the door of our chapel, but did not meddle with us; and he returned to Changchew while we were there. Considering this good opportunity, we had on the Saturday, after much prayerful consultation, determined to attempt the journey; and goodness and mercy followed us all the way. Besides Mr. Mackenzie and myself, we had two native preachers and my servant; also one of the Chieh-bey members, who is acting as Anhai chapel-keeper, and one of the Anhai members (by name Song), accompanied us, to carry books and luggage; so that our whole company, except the chair coolies, were professing Christians. Both on the way and at the city these two brethren gave abundant assistance in preaching.

We reached Changchew shortly after mid-day, and found lodgings in that part of the southern suburb which lies on the south side of the river; for the city and the mass of that suburb lie on the north bank.

We thus chose our quarters, in the recollection of the difference we had found between the suburbs and city of Changchew; but during the three days of this visit we preached much more within than without the walls, and found the people quite friendly. I called at the inn where I had stayed on the former visit, had a hearty welcome, and was warmly invited to come soon again and stay with them; not only so, but they pressed us to leave the lodgings we had taken, and remove at once to their rooms, but we thought it better not to go from house to house. About the best opportunities we had were at the mosque. One day we preached in the street opposite its door, and on another occasion within its ruined walls. I should scarcely say ruined; for though it has evidently been long roofless, the walls of the mosque are in excellent preservation. It is some sixty or seventy feet square, built of good granite; the bases of the internal pillars still remain. It was a scene calling up a crowd of strange associations; to stand, in the midst of a great heathen city, on a broken pedestal, within the roofless mosque, preaching the Gospel to a crowd of Confucians, Mohammedans, and Buddhists; while those walls, covered with Arabic inscriptions, which had so often resounded to the words of the Koran, now echoed the name of Jesus, the only-begotten Son of God. The Moslems were a witness to the heathen that there is only one God, and that the idols are vanities; but they seem to have quite forgot their own worship, except that in some measure they reverence one day in seven; and (if we understand them right) that they offer a burnt sacrifice once a year.

In the city we met several men who recognised me as having preached in Changchew. Of course many remembered my having visited Chinchew the year before. On the day of our arrival, on entering the south gate, we saw a freshly-pasted copy of the Ten Commandments in the very entrance of the gate; it was a pleasant sight to meet with; but I trust that, ere long, we may find those to welcome us who shall have the word of God written in their hearts.

On Thursday morning we left Chinchew, and on Friday safely reached Amoy.

Mr. Gringell, our present consul, is under orders to go to Han-kow, the new port, in the very centre of China. Doubtless all the new ports will very soon be open. Alas! that there are so few missionaries ready to occupy them. Let the churches at home stir themselves up to send out manifold more labourers than they have yet sent. They have been praying that China may be opened; now that so much

of it is opened, will they refuse to occupy it? If they do not, *Rome is ready* at least; though sorely wounded at her heart, she is all activity at the ends of the earth.

We are now all keeping the week of united prayer. The meetings have been delightful; the Chinese meetings crowded and earnest. May we not hope for abundant blessing in answer to abundant prayer?

Ever yours,
(Signed) CARSTAIRS DOUGLAS.

SELF-DENIAL FOR CHRIST'S SAKE.

WE are indebted to the Rev. William Hunter, of Chester, for the following note. To many who will read it there is in it a lesson and a reproof. The legacy referred to was acknowledged in our last number:—

MY DEAR SIR,—Our treasurer lately sent to you £45—a bequest to the Foreign Mission Fund, and I think I ought not to omit to tell you something of Mrs. Crystal, the testatrix. She was a household servant. As a girl, she had been thrown upon her own resources; and through a long life of honest hard work had risen to independence. Her ability must have been considerable; for her usual wages as a cook were £40 a-year. But her resolute self-denial was the most remarkable feature in her character. She loved the Saviour, and systematically denied herself for his sake. Her earnings were saved for others. For years she was the support of an afflicted sister. At all times she gave with a liberality quite extraordinary to the cause of Christ, and especially to the schemes of our Church. Quietly and obscurely, but with fixed purpose, she thus fought the battle of life single-handed, and won it. I have often thought that she did more by remaining in her own rank than if she had risen above it. In one respect she certainly did so; it was only by living in the humblest manner and practising the most rigid economy to the end, that she was enabled to bequeath so much money to religious objects. After caring for her friends (and this she did with much thoughtfulness), she left £50 to our Foreign Missions, £50 to found a Bible Association in connection with our church in Chester, and £20 to our Congregational Building Fund. But her example is worth more than her money. She shows us what self-sacrifice for Christ's sake can accomplish in the humblest circumstances when it has become a habit. Would it not be well to make this known through the *Messenger* when the bequest is acknowledged?—Yours, &c.,

W. HUNTER.

Notices of Books.

The Restoration of the Jews: the History, Principles, and Bearings of the Question. By DAVID BROWN, D.D., Professor of Theology, Aberdeen, and Author of "The Second Advent," &c. Alexander Strahan & Co., Edinburgh; Hamilton, Adams, & Co., London. 1861.

DR. DAVID BROWN has earned for himself a good right to a patient hearing on this *questio vexata*. His book on "The Second Advent" has established for him a name and a fame as an accomplished and erudite theologian. As a controversialist, he displays invariably a fine Christian spirit and an admirable good temper. He never descends to the lower walk of controversial tactics, states the opinions of adversaries fairly and honestly, and gives to every statement adduced on the opposite side its due and patient hearing, and distinctly puts it down, if weight it have, as a makeweight in the other scale. For many years, too, this question has been before his mind; and latterly, at least, he has had ample leisure for the patient study of it in all its bearings. We have the results in the volume whose title we have transcribed. Dr. Brown advocates the restoration of the Jews to Palestine. Denying a pre-millenarian advent, and a personal reign of the Lord Jesus Christ upon the earth, he yet holds that the lineal descendants of Abraham are to be sooner or later gathered from all lands, and are yet to dwell in the old country as a place of quiet habitation. Those who hold this view, or who wish to hold it, will find in this volume all said for it that can be said. They will find their case stated here by an able advocate; they will hear all that can be said in its favour; and that free from all extravagance and all dogmatism. And more, they will find no mere retailing and dressing up of the old materials; but in patristic and post-reformation, as well as in modern lore, they will find a fresh research and fresh materials, good logical arrangement, and much incidental remark that is both interesting and instructive. But we cannot feel that Dr. Brown has at all made out his case; we are constrained to differ from him in much of his argumentation, and altogether in his conclusion. We think that he himself has stated objections and answers to his own theory, whose force he has rather turned aside than fully met face to face and distinctly answered. But the one great weak point in the book is his *third proposition*,—"The

national conversion of the Israelitish people is explicitly predicted in the New Testament." If Dr. Brown could make that proposition good, then there were an end of the controversy. But, in name of proof, we have only a quotation of five *texts*, with a brief word of notation in the shape of comment; and then he goes to the eleventh chapter of the Romans as his stronghold. If the restoration of the Jews is not predicted there, it is not predicted at all in the New Testament; and therefore Dr. Brown puts out his whole strength on this passage. With his interpretation of it we cannot coincide. He falls into the common mistake of treating the chapter apart from its connection. It is an organic part of an epistle which is a complete whole, and in which each part stands related in vital harmony with every other. The eleventh chapter should be interpreted so as to harmonise with the definition the Apostle distinctly lays down in the close of the third chapter; with his whole argument touching Abraham, in the fourth chapter; and above all with the beginning of the argument (of which the eleventh chapter is simply a continuation and conclusion) in the ninth chapter, and very specially with the definition laid down in verses 6, 7, and 8 of that chapter. By not attending to the scope of the epistle and its unity, Dr. Brown has, despite of his fine exegetical skill, totally misapprehended the drift of the Apostle's argument in the eleventh chapter. He addresses the Apostle as a witness on a matter, which, as we venture to think, is not in all his thoughts. The Apostle is speaking of *salvation*, Dr. Brown is speaking of *restoration*. He begins wrong too, as we understand the Apostle's meaning. He regards the expression in the second verse,—"God hath not cast away his people which he *PRE-knew*," as if it applied to the literal Israel; whereas we regard it as applicable only to the true Israel, the people whom God not only *PRE-knew*, but also predestinated to be conformed to the image of his Son (Romans viii. 29). He treats the expression also in verse 26,—"And so all Israel shall be saved," as if the Apostle had written—"And so all the Jews shall be restored;" whereas we think it can be proved beyond doubt, that the Apostle means to draw the grand conclusion of his whole epistle—and then all the Israel of God shall be *saved* with an everlasting salvation.

We have felt, too, in reading his book, that though Dr. Brown halts with the restoration

of the Jews to Palestine, his argument does not stop there, but goes right on, leaving him behind it. With the Jews come back the Temple, and Temple service; with them come back priests and sacrifice; with them the world goes back from the substance to the shadow, from the clear light of the Gospel to the groping twilight of types and symbols.

Dr. Brown also forgets to carry along with him, in his interpretation of special prophecies, the apostolic definition of who they are who are the children of Abraham. The promises were made to Abraham and his seed. They who are of faith, the same are the children of Abraham. They which be of faith are blessed with faithful Abraham. We brethren, we Galatians, we Gentiles, as Isaac was, are the children of promise. The promises were made to Abraham and his seed; and if we be Christ's, then are we Abraham's seed and heirs (heirs of the promises, of ALL the promises of God, which in Jesus Christ are yea, and in him Amen—in him in whom there is neither Jew nor Greek) according to the promise. This is apostolic arguing through two whole chapters. Dr. Brown argues as if there were a covenant of God made with Abraham and his *natural* seed apart and distinct from the covenant of grace in the hands of a Mediator. This Abrahamic covenant, as it is sometimes called, concerns the land, concerns temporal things. We might ask about it, is it distinct from the covenant of grace? If it is not, is there respect of persons in the covenant of grace? Does its blessings depend partly on *foreknowledge* and partly on natural descent? Was this Abrahamic covenant different from the covenant of grace? Was it not rather a revelation of the covenant of grace under symbols? If the people mean God's people, the seed: does not the land mean, of necessity, the Gospel Church-State—the kingdom of God? Did God make a covenant with Abraham apart from the Mediator; was it made in circumcision or in uncircumcision? Is there, in fact, any covenant made with sinful men; and if not, do not all covenants made with holy men resolve themselves finally into the new covenant, the covenant of grace made before the foundation of the world, and progressively revealed till it was fully developed in Pentecost?

We have exhausted our space, and must take leave of Dr. Brown, which we do with much thankfulness for this contribution to the final settlement of an important and hitherto too little understood question. We commend the volume with all heartiness.

The Martyrdom of Kelavane. A Poem.
London: Arthur Hall; Virtue & Co.

The subject of this poem—Kelavane, was

a princess of Georgia. Her story is told by Chardin, a traveller, who visited Persia and the Caucasus in the years 1670-72. He gives an outline of Circassian history, from the time of the conquest of Georgia by the Persians, in the middle of the fifteenth century, down to the period of his visit. Christianity appears to have existed among the Circassian tribes, though almost uniformly mixed with a species of paganism, from the earliest Christian times. Although without a pure and living faith, the Georgians, amid temptation and persecution, retained the name and forms of the religion which they professed. Under the Persian kings, toleration in religion had been granted for all but the ruling prince of Georgia, who was bound to profess Mahomedanism. This was the occasion of Kelavane's persecution. On the death of her father, the princess, who had been brought up a Christian, succeeded to the princely dignity.

"Alas the day! her greatness was her woe."

She refused to accept it, on the condition of changing her faith. No threat could overcome her resolution. According to Chardin, the Shah, who would neither retract his commands nor allow them to be evaded, sent orders to the governor of Shiraz to make her a convert at any cost. The governor omitted nothing to overcome her constancy. He made her suffer eight years' fearful persecution, till she died at last, on flaming coals, in the year 1624.

Such is a brief outline of the history of this martyr for the faith—the subject of this poem. The story is finely conceived and well treated. It is a touching story, beautifully told, of an earnest believing woman, whom the love of Christ constrained; whom neither principalities, nor powers, nor peril, nor sword, could force to deny the faith; whose lot it was

"To combat, and to suffer, and to die
Without one single counsellor, whose soul
Could rise like her's o'er earthly circumstance,
Where truth was manifest, and duty clear."

The reader, who has a soul able to sympathise with and appreciate true poetry, will find this no ordinary piece of versification, but a poem of a very high order, rich with imagination, and glowing with beauty. The introduction to one of the scenes shows a true appreciation, and is a fine description of sanctified suffering:—

"Oh, sad familiarity with woe,
When earthly hope is dead; and at their source
The very founts of happiness are dry!
When life is but a longing to be gone,
A sleepless watcher in the lonely night,
Who listens to the cock-crow wearily,
And welcomes every streak of promised light;
When pale-faced Sorrow, and her sister Pain,
With brow of anguish, and round tears of blood,
Sit down on either side—take each a hand,
And gaze, and gaze, into the weary eyes,
And say, 'Thou art our own, our darling one;

And never will we leave thee in the world.
 We are not cruel where the heart is true,
 As they do know who bear our presence well.
 We carry crowns beneath our mantle-fold;
 And when we part for ever at the grave,
 We leave a legacy of joy untold.
 Thy days of suffering will soon be o'er,
 For we have walked beside thee all these years,
 To lead thee to perfection evermore.'

* * * *

So passed the years, with sorrow and with pain;
 The torture chamber, the familiar place,
 To that poor princess."

The Christian will find not only a poem, but a poem full of the truth as it is in Christ, breathing a spirit pure, fervent, and holy; describing a character grand in her firm, enlightened, adherence to the faith, simple in her earnest, childlike trust in Christ, and exalted in her conceptions of Christianity.

We commend this poem for its own merits; for the beautiful and affecting story; for the truth which illuminates it; and for the good, taste-refining, soul-exalting, heart-purifying influences, which it cannot fail to exercise upon the reader, young or old.

The Pastor of Kilsyth; or, Memorials of the Life and Times of the Rev. W. H. Burns, D.D. By the Rev. ISLAY BURNS, St. Peter's Free Church, Dundee. London and Edinburgh: Nelson & Sons. 1860.

The son who undertakes to write his father's life sets to himself a difficult and a delicate task. We will not be thought too English Presbyterian, we hope, when we say that we know few who have better accomplished a work of this sort than three worthy ministers of our own church—Dr. Thomas M'Crie, Dr. James Hamilton, and Mr. John G. C. Duncan, of Greenwich. We claim a fourth in the author of the work before us. Mr. Islay Burns is the brother of our own missionary, Mr. W. C. Burns; and so, if he is not ours, he stands in as close a relationship to us as he could well reach without being ours altogether. It is on this account that we take blame to ourselves for not having sooner brought "The Pastor of Kilsyth" under the notice of our readers. The book is essentially ours. We lay claim to it with a loving heart as, if not expressly of our own authorship, yet as recording in great part the work of faith and labour of love of one who is ours in the closest sense. This ought to be a household book in all the families of our church. Intrinsicly the volume deserves a snug corner in every well-filled book-shelf. It is a graceful biography; written in a most fascinating style; clear, manly, and modest; over it all a poetic halo is cast, that makes you feel as you read that you are breathing

a pure atmosphere. Rich in apt biblical illusions, and imbued throughout with the very spirit of the Gospel, it is as instructive to the heart as to the head. The pastor is traced and portrayed from his earliest days. We have glimpses into the far back part of the last century. He is followed to school and college; and then he is delineated as he is first settled in a quiet country parish, near Brechin. Next we have "Kilsyth," and the work that preceded the great awakening there; the preaching of our beloved missionary, and specimens of his words and ways; and finally, the results of the whole are traced out with a modest, moderate, and masterly hand. The pastor's death-bed closes the scene. "The grey dawn of the Sabbath morning was stealing gently in when the great silence of the death moment fell upon us. The world without was just awaking, and the birds sung cheerily among the branches, just as they had done at the birth of each succeeding day for six thousand years, and as they will do amid all the vicissitudes of death and change until the end of all. And so the world goes on."

An appendix contains an "Essay on Revivals," and several specimens—good, vigorous specimens they are—of the pastor's preaching. We need say no more than thus briefly to make the book known to all our readers. Loyalty to our church demands that it be in all their hands.

Cassell's Illustrated Family Bible, Vol. I. London: Cassell, Petter & Galpin.

The working classes of this country have often been indebted to Mr. Cassell for the many popular and useful publications he has issued at extremely low prices; but we have seen nothing to surpass this noble copy of the sacred volume which he is now publishing. The paper and type are all that could be desired; the marginal references and readings are not so numerous as in some editions; but they are quite sufficient for all practical purposes, and preferable to a crowded margin, confusing to the reader. The notes are excellent, simple, pointed, and explanatory. The illustrations form one extraordinary feature of the book. Never, surely, was a Bible so profusely illustrated before, for it is scarcely possible to open it at a page on which there is not an engraving, many of which are of great excellence. The cost of this department of the work alone must be enormous. Intelligent mothers will thank the publishers for this Bible, as they value the facility with which it enables them to familiarise the minds of their children with the great historical and other events described in the Word of God. To such, and to heads of families generally, we very heartily commend it.

Grapes of Eshcol; or, Gleanings from the Land of Promise. By the Author of the "Morning and Night Watches," &c. James Nisbet & Co.

Those of our readers who perused the extracts from this charming volume, which appeared in a former number, will not require any lengthened description here of its nature and value. To the tried believer, weary in the warfare, we especially commend it; full of glorious glimpses of the better land, of realising views of the "rest that remaineth," it will lead him to the door of his Father's house, and constrain him exultingly to say, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed."

Unchanging Love. By WILLIAM O'NEILL. London: H. J. Tresidder

The author of this unpretending little volume is the minister of New Broad Street Chapel, London. He has written the work in defence of what we believe to be one of the most blessed and sustaining truths in the Bible, namely, "that all true believers shall be preserved, and will persevere, in the exercise of faith in Christ, &c., and be brought eventually into the enjoyment of everlasting life." He has produced a very temperate, useful little work, rich with Gospel truth, and calculated to confirm and assure the believer in the "blessed hope."

Earning a Living; or, From Hand to Mouth. Scenes from the Homes of Working People. By M. A. S. BARBER. Nisbet & Co.

We are very glad to meet Miss Barber once more, still labouring in that field of usefulness for which she is so pre-eminently fitted—down among the poor and lowly, describing their sufferings, privations and virtues, and pointing out "vacant corners in the vineyard," where Christian women may become blessings to their poorer neighbours. The volume is divided into four parts, or rather, the interesting sketches and narratives are classified under the heads of "Village Life and Village Missions," "Love and Duty in Lowly Places," "London Life and Refuges," and "Lives of the Day." The narratives are deeply interesting and instructive.

True Manhood: its Nature, Foundation, and Development. A Book for Young Men. By the REV. WILLIAM LANDELS. Nisbet & Co.

Mr. Landels informs us that he has issued this book, not because of "repeated requests," but because of his own conviction that a large number of young men may possibly profit by it. Such a work could not have fallen into better hands. It is manly, outspoken, stirring. The young man is scarcely worthy of the name who could read it carefully without profit. The author informs them that his desire is that "they may be somewhat conformed to the Creator's ideal—men who, knowing that they have been created for a purpose, study so to live that that purpose may be realised; men possessing character, not driven about, the sport of every influence, being 'everything by turns and nothing long,' but with individual peculiarities defined and strong; not really or wickedly strong, either, but regulating their strength by wisdom, adorning it with purity, allying it closely with goodness, directing it to the noblest ends; men who can think soundly, feel generously, act nobly; good, true, and noble men; competent men withal, who, in their sphere, wide or narrow, prominent or obscure, according to their opportunities, leave their impress on the world, and make the world their debtors; in a word, and using the term in its truest, highest sense, what we call *manly* men." No better gift could be put into the hands of a young man entering on the battle of life.

Cassell's Illustrated History of England during the past Hundred Years. Part 13. New Series. Cassell, Petter & Galpin.

This part forms the conclusion of the first volume, which embraces the period of our nation's history from the accession of George III. to the French Revolution, in 1792. To enable our readers to judge of the popular character of the work, we need only say that the text is from the fluent pen of William Howitt, and the illustrations are numerous and interesting. It has already met with a very extensive sale, which, in addition to its excellence, it must owe in a great measure to its remarkable cheapness.

Presbyterian Church in England.

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JOHN JOHNSTONE,

67, New Bond Street, (W.) Treasurer.
London, 23rd March, 1861.

Presbyteries' Proceedings.

PRESBYTERY OF NEWCASTLE.

The Presbytery of Newcastle met in the John Knox Church, Newcastle, on Tuesday March 13th, and was duly constituted by

Mr. Blake, who, in the absence of the Moderator, was called to the chair *pro tem*.

Present, the Rev. G. B. Blake, Moderator. Revs. P. L. Miller, C. A. Mackenzie, A. Saphir, J. Brown, J. Black, G. Farquharson. A. Anderson, and J. Reid, Ministers, with Messrs. Brewis, Burnop, Hurdy, Heddle, Dod, and Hinton, Elders.

The minute of last meeting was read and sustained. A letter from Mr. Jeffrey assigning ill-health as the reason of his absence, was produced and read.

Mr. Reid submitted reasons of dissent from the finding of the Court at last meeting in the case of Mr. Kelly, and requested that they might be engrossed in the record. It was moved and seconded that they be not engrossed; also, as an amendment, that they be. On a vote, the motion carried, by nine to three. The reasons were ordered to be kept in *retentis*.

Mr. Mackenzie having stated that no Session Records nor Rolls had been sent to the Committee of which he is convener, was instructed to correspond with those Sessions whose Rolls and Records have not been submitted for examination, and report his diligence at next ordinary meeting.

There was no report from the other Committee, owing to the absence of Mr. Dinwiddie through indisposition.

The Schedules of the schools of the Falsstone district were laid on the table, examined and ordered to be attested; and Messrs. Anderson, Farquharson, and Brewis, elder, were appointed a Committee to examine said schools. Mr. Anderson, Convener.

Mr. Miller then moved, according to notice, that this Presbytery transmit the following overture to the Synod, viz.—“Whereas the pleas of the Free Church of Scotland, in the Cardross case, claiming for herself as a Church of Christ a spiritual jurisdiction in regard to all matters of discipline, wholly independent of the civil courts, and apart from their control; whereas these pleas have been repelled by the Interlocutor of the Lord Ordinary, in the Court of Session at Edinburgh: and whereas the spiritual liberties of every non-established church throughout this land, may ultimately be affected and threatened by the judgment in this case:—And whereas the Presbyterian Church in England is connected with the Free Church of Scotland by the closest ties, and has identified herself with the contentings of the Free Church of Scotland for those fundamental truths which form the distinguishing principles of that church, it is hereby humbly overtured to the very Reverend the Synod of the Presbyterian Church in England that it give expression to its warmest sympathy with the Free Church of Scotland in her present position

in such a way as shall seem wisest to the Synod.”

To this the Presbytery agreed unanimously, and appointed Messrs. Miller and Reid to support the overture before the Synod.

The Presbytery then proceeded to consider the state of religion within the bounds; and on the call of the Moderator, Mr. Saphir engaged in prayer. From statements made by the members, it appeared that there are many hopeful symptoms of a work of grace going on in various of the congregations.

The next ordinary meeting was appointed to be held here on the second Tuesday of May next, at 11 a.m.

The above minute having been read, was sustained and ordered to be attested.

The meeting closed with prayer.

* * * In the overture adopted at last meeting in the case of Mr. Kelly, and reported in the “Messenger,” the following words were, inadvertently omitted after “to accept his resignation:” “*And Mr. Kelly having been requested to make a statement of the reasons of his resignation.*”

[In addition to the above “correction, which we received from the Clerk of the Presbytery along with the report which precedes it, a letter was forwarded to us for insertion in last number, by Mr. Thomas Dod, of Hexham,—who, it appears, was the mover of the overture,—in which he points out the omission in language similar to the above; but his letter having reached us three days after time, and the month being three days shorter than usual, practically it was six days too late. On the 18th of March we received another letter from Mr. Dod, in which he says he is “certainly not a little surprised at the whole proceedings of those connected with the ‘Messenger,’ in this matter;” and he writes as if he were under the impression that we had left out the omitted words to serve a purpose. Now, if such be Mr. Dod’s opinion, we beg to inform him that he is grossly mistaken; that the report was printed—as all our Presbyterial reports invariably are—word for word, as sent by the clerk; and further, we defy him to point out a single instance—since the “Messenger” came under our care, which is now more than ten years—in which we garbled an official document, or published an *ex parte* statement of any case when before the Church Courts. Such is not our mission, and we are sorry that an elder of the Church should “harbour such suspicious thoughts” of us.—ED.]

THE PRESBYTERY OF LANCASHIRE.

THIS Presbytery met at Manchester on the 4th day of March. Present: Rev. Wil-

liam McCaw, Moderator; Drs. McLean and Munro; Messrs. J. C. Paterson, Blyth, Davidson, Lundie, John Clelland, Belloch, James Paterson, Johnstone, Ross, and Inglis, Ministers; and Messrs. Andrew Brown, James McAlpine, William R. Corson, and William Parlane, Elders.

The overture on the Formula, sent down by the Synod for the consideration of the Presbyteries, was disapproved of.

Mr. J. C. Paterson, with the consent of those who joined him in his dissent and complaint in the case of the Mission near Ruabon, and with the leave of the Presbytery, withdrew his complaint to the Synod, and proposed that a Committee, consisting of Messrs. Lundie, Convener; McCaw, J. C. Paterson, and James Paterson, Ministers; and Messrs. Coubrough and Williams, Elders, be appointed to visit Ruabon, and to report on all the circumstances to next meeting of Presbytery.

Dr. John Morgan, of Birkenhead, was duly licensed to preach the Gospel.

Messrs. Alexander Gailey, and John Patterson, Members of the Canning Street Church, Liverpool, Heath Street Mission Committee, appeared as Commissioners, and handed in a Memorial, signed by fifty-one communicants, out of fifty-five on the Communion roll of the Heath Street Mission Station, praying the Presbytery to use the means to have it constituted into a regular ministerial charge. Mr. Welsh handed in an extract minute of Canning Street Church Session on the same subject. After parties were heard, the Presbytery agreed to recommend the case to the Synod, and appointed a Committee, consisting of Messrs. Lundie, convener, J. C. Paterson, McCaw and Welsh, to bring the matter under the consideration of the Synod, and to receive, preparatory to doing so, an amended minute from Canning Street Church Session regarding the financial position of the station.

An application from the united station of Wharton and Swinton to be recognised as a full ministerial charge was also recommended to the Synod, and the same committee was appointed to bring this case also before the Synod.

Mr. J. C. Paterson moved an overture to the Synod to appoint a general secretary for the schemes of the Church, which was seconded by Mr. Lundie and agreed to by the Presbytery.

The proposed conference on the state of religion was deferred till the next ordinary meeting held in Manchester.

The Presbytery met, after adjournment, at seven o'clock p.m. in the Lecture Hall of Grosvenor Square Church. Addresses were delivered to the people assembled, by

the Moderator on the Home Mission Scheme, Mr. Lundie on Foreign Missions chiefly in China, and by Dr. Munro on Christian Usefulness. Devotional exercises were conducted by Messrs. J. C. Paterson, Davidson, and Ross.

The Presbytery adjourned to meet in Liverpool on the 1st day of May next at eleven o'clock a.m.

PRESBYTERY OF BERWICK.

This Presbytery met at Berwick on Tuesday, the 28th of February. Present, Rev. Mr. Robinson, Moderator. Messrs. Fraser, Terras, Cant, Thompson, Haig, Valence, and McLean, Ministers. Messrs. Lilly and Towns, Elders.

The Session Records, and Congregational books of Belford, Etal, and N. Sunderland, were laid on the table, examined, and ordered to be attested.

School Schedules from Horncliffe, Tweedmouth, Berwick, Lowick, Norham, North Sunderland, and Acroft Moor, were produced, read, and attested.

Mr. Valence, agreeably to notice given at last meeting, introduced an overture to the Synod, to take immediate steps for the establishment of a building and debt extinction fund. Agreed that the overture be transmitted.

Collections for the Home Mission Fund were reported as having been made by all the congregations within the bounds.

The Presbytery took into consideration the overture sent down from the Synod relative to the formula. It was moved by Mr. Fraser, seconded by Mr. Terras, and unanimously agreed to, that the overture be approved of.

Mr. Andrew Lawson, preacher of the Gospel, laid on the table a Presbyterial certificate, which was received. Agreed that Mr. Lawson be recognised as a preacher within the bounds.

The Presbytery appointed its next meeting to be held at Berwick on the *first* Tuesday of May, at twelve o'clock noon.

Intelligence.

LEEDS.—The annual soirée in connection with the above church was held on Tuesday evening, the 5th ult., in the schoolroom of the Independent chapel, East Parade. It was the best and most productive ever held since the formation of the congregation, the attendance amounting to about five hundred, and leaving a clear profit of nearly £13.

After tea, the Rev. Nason Brown, minister of the church, delivered an instructive

lecture on the Scottish Reformation. The meeting was afterwards addressed by the Rev. G. W. Conder (Independent) and the Rev. F. Edwards (Baptist). Several pieces of music were sung at intervals by the choir of Queen Street Chapel, who kindly volunteered their services, for which they were warmly applauded by the audience. The meeting broke up at ten o'clock, and all parties went away highly pleased with the evening's entertainment. The congregation gradually increases, and gives promise of still more prosperous days.

GUERNSEY.—A Commission of the Presbytery of London met at Guernsey on the 5th of March, for the purpose of ordaining Mr. W. Jeffrey to the pastoral charge of the Presbyterian congregation there. Five ministers of the Presbyterian Church took part in the ceremony, viz., the Rev. W. Chalmers, M.A., Marylebone; the Rev. T. Alexander, M.A., Chelsea; the Rev. J. G. Wright, Southampton; the Rev. A. J. Murray, M.A., Jersey, and the Rev. W. W. Wright, Alderney. At two o'clock the place of worship in Clifton Street was completely filled with a most respectable audience, and a large number of persons was obliged to leave, being unable to find admittance. The Rev. T. Alexander conducted Divine service, and preached a sermon from Micah vii. 18.

After sermon, Mr. Wright put the questions and ordained, and Mr. Chalmers addressed the minister and people.

At six o'clock in the evening the congregation and friends met in a social and friendly manner in Zion Chapel, the use of which was most liberally granted to them by the minister and committee of the New Connection Methodists. The large schoolrooms under the chapel were quite unable to contain all the people, and tea had to be served twice. During the second service of tea some hymns and anthems were sung in the large chapel above, and afterwards the whole company met there, and Mr. Jeffrey took the chair. The meeting was addressed by the ministers of the Presbytery and others. The local paper from which we copy the above particulars concludes a very friendly report, as follows:—

"With the whole of the day's proceedings Mr. Jeffrey and his friends have abundant reason to be well satisfied. The large attendance and the hearty good feeling of those present, as also the admirable manner in which all the ministerial friends discharged their parts, are causes of great congratulation. We hope that Mr. J. and his congregation will progress in every good work, and that for them 'to-morrow may be as this day and much more abundant.'"

JOHN KNOX CHURCH, STEPNEY.—The annual general meeting of this congrega-

tion was held in the schoolroom, on the evening of Wednesday, the 27th February, the Rev. William Keedy in the chair; on which occasion the members and friends of the congregation took tea together.

The chairman having opened the meeting with devotional exercises, proceeded with a very appropriate address on the past condition, present state, and future prospects of the congregation, alluding to the several events of interest which had occurred during the past year.

He then called upon Mr. Dundas to read the financial report, from which it appeared that the congregation is not only maintaining Gospel ordinances at home in an efficient state, but also contributing liberally to many schemes of Christian philanthropy; and honourable mention was repeatedly made of the indefatigable exertions of the ladies of the congregation in connection therewith.

The Report, upon the motion of Captain Peter, seconded by Captain Allsop, was unanimously adopted.

Thereafter the meeting was very suitably addressed on various subjects by Messrs. Brown, from Milwall, Scotland Guild, Morton, and Bright, and was brought to a close by the singing of a doxology, and the pronouncing of the Benediction.

TRINITY CHURCH, NEWCASTLE-ON-TYNE.—The anniversary *soirée*, in connection with this place of worship, was held on Tuesday evening, 5th March, in the Music Hall, Nelson Street. At six o'clock 450 ladies and gentlemen sat down to tea. At the meeting afterwards held the chair was occupied by the Rev. Thomas Duncan, the respected pastor of the congregation. He opened the proceedings in a lengthy address on the religious aspects of the age, at the close of which he adverted to the present position of the Trinity Presbyterian Church as one of continued prosperity.—The Rev. Dr. Anderson, of Morpeth, congratulated Mr. Duncan on his returning health and vigour, and paid a high tribute of respect to the congregation for the steadfast affection with which they rallied round their pastor during a long period of affliction. The Rev. Mr. Main, of Edinburgh, gave an elaborate and masterly exposition of the now famous Cardross case. Mr. R. B. Sanderson, the Rev. Mr. McNaughtan, and other gentlemen, afterwards addressed the meeting, and the proceedings, which had been enlivened throughout by the performances of the congregational choir, were brought to a close shortly after ten o'clock.

GRCSVENOR SQUARE, MANCHESTER.—The annual social meeting in connection with this congregation, was held in the Lecture Hall of the church, February 13th,

which was densely filled by a highly respectable audience. The chair was occupied by the Rev. Dr. Munro, and the vice-chair by the treasurer of the congregation, Mr. Thorburn. After tea, the proceedings of the evening were commenced by the chairman, who, in his opening address, reviewed the past history of the congregation, more particularly during the past year, the prominent feature of which was that the whole of the remaining portion of the debt on this noble pile of buildings, comprising church and schools, had been cleared off by the congregation, so that the worthy minister was again placed in the happy position of ministering to the wants of his people in a temple more beautiful than the previous, and now a free-will offering to our Lord and his Church. Another prominent feature of the rev. chairman's address was the solemn fact that death had been very busy in his flock during the past year, carrying off many of its oldest members; and taking a survey of the many preceding years of his ministry in Manchester, he justly remarked, that we had, as it were, a congregation on high and one below. The meeting was then addressed by the Rev. J. Paterson, of Liverpool, who, in an earnest and eloquent speech, introduced "The active duties of persons connected with the Congregation;" and from the clear and forcible manner in which these duties were set forth, we hope to see the fruits appearing. The financial statement for the year was read by the vice-chairman, who found himself in a proud position, inasmuch as not only was the debt cleared off, but likewise all the current expenses and a balance wherewith to commence the next year. Mr. Thorburn closed his remarks by presenting to the Rev. Dr. Munro, in the name of the Ladies' Society, a new pulpit gown and cassock, which was suitably acknowledged. The meeting was further addressed by the following gentlemen connected with the church; viz.: Messrs. A. Fitz Gerald, J. Lawson, G. B. Blair, T. Hall, C. Stewart, J. Gilmour, McKendrick, and Dr. Thorburn. The able choir, in connection with the church, greatly added to the success of this, perhaps the most successful meeting of the kind ever held in connection with this congregation.

UNITED PRESBYTERIAN CHURCH IN LONDON.

The January number of the *United Presbyterian Missionary Record* supplies us with the following information:—

As already stated to our readers the Synod's Committee for the extension of our

Church in London have been directing earnest attention to the question of finance involved in the undertaking.

1. They propose to raise a Church Building Fund for London, from which *Grants* may be made to new congregations.

2. The Committee propose to raise a *Permanent Loan Fund*, to be granted by the donors as absolute gifts, but to be laid out by the committee in loans for the acquisition or construction of suitable places of worship, and in such a way as will secure the repayment of the money lent, so that it may be applied in succession, to aid in the erection of as many churches as possible.

3. The committee further propose to obtain a few subscriptions to a *Guarantee Fund* (to be paid by Subscribers only so far as may be found necessary), to secure for ministers accepting of charges in London an adequate stipend for three years.*

The fund by which this scheme is to be supported is entirely distinct from the other funds of the Synod, is separately raised, and separately administered. Besides a church for the congregation of Islington, under the pastoral care of the Rev. John Edmond, a second church for the Westbourne station, under the care of the Rev. Dr. King, will require immediately to be erected. In all these localities it is confidently expected that, in a very short time, we shall have vigorous self-supporting congregations, ready to hold fellowship with the Synod as regards *giving*, not *receiving*, aid.

1, Eldon Road, Kensington, London,
March 23, 1860.

To the Editor of the *English Presbyterian Messenger*

DEAR SIR,—I am most unwilling to drag my name before the Church; but as I observe that the report in the *Scottish Guardian* of the meeting of office-bearers in London is stigmatised in your last Number as "most injudicious" (a judgment on which I give no opinion), and as that report may be generally attributed to me, as late editor of the *Guardian*, I beg to state that I neither suggested the furnishing of the report, nor saw it till published. Would you kindly insert this explanation, to remove unpleasant impressions.

I am yours, truly,
GAVIN CARLYLE.

* Here follow a list of subscriptions, the total of which are, for the Grant Fund, £1490; Permanent Loan Fund, £1340; Guarantee Fund, £670; making a total of £3440. We may add, that two gentlemen in the list gave a Thousand Pounds each.—ED. E. P. M.



Outlay for a Life Policy Lessened.

THE LIFE ASSOCIATION OF SCOTLAND—founded 1838, approved and sanctioned by Government in 1841 and 1853—lessens the outlay for a Life Assurance, not by dangerously reducing the Rates of Premium, but by a system of Allocation of Profit at once simple and safe, and which diminishes the cost to the lowest point consistent with security. The Surplus or Profit thus allocated is not given as a sum payable at death (as in most other Offices), but is *annually* returned in *Money* to Participating Policy-holders of five years' standing at the date of the preceding balance, and applied in reducing their next Premiums. Each Policy-holder thus enjoys *during his own life* his share of the Profit. Allocations of Profit have been made at sixteen successive annual periods, and the Return of Profit to Policy-holders of the First Series, now closed, has attained to $37\frac{1}{2}$ per cent. of the Premiums; that is, a Policy-holder whose Premium is £25, obtains this year a Return of £9 7s. 6d.; and another, whose Premium is £12 10s., obtains £4 13s. 9d. The Premiums, although originally moderate, have thus been reduced to *less than two-thirds* of their amount.

Age at Entry.	Annual Premiums for Assurance of £1000.	RETURN OF PROFIT paid by Office.	Premiums have been thereby reduced to
25	£21 18 4	£8 4 4	£13 14 0
35	28 10 0	10 13 9	17 16 3
45	38 11 8	14 9 4	24 2 4
55	56 13 4	21 5 0	35 8 4
60	69 0 10	25 17 3	43 3 7

Half-Premiums only may be Paid.

But in order still further to diminish the cost of a Life-Policy, a Regulation called the "HALF-CREDIT SYSTEM" has been adopted, whereby Assurances of £500 or upwards may be effected and kept in

force by payment of only *One-half* of the first six years' Premiums. The unpaid half Premiums remain (without security) in the hands of the Assured, so long as he pleases; and if not paid before death, the amount will be deducted from the sum Assured,—interest thereon being, in the meantime, payable annually in advance.

The Assured will receive the *same* share of Profit as if he had paid the full Premium; and in the event of death, the full sum Assured (under deduction of the unpaid half Premiums) will be paid by the Association.

The principal advantage of the system is the small outlay required; for example,—An Assurance for £250, on the ordinary system, on a life of 30, requires a payment, the first year, of £6 5s.; while, under the Half-Credit System, that sum, together with 6s. 3d. of interest, will assure a sum of £500.

TABLE I.—*ASSURANCES, WITH PROFITS*

Half-Credit System.

PAYMENTS required for an Assurance of £500, payable at Death, effected by Annual Premiums; assuming that the Profits will be the same as are now allocated to Policy-holders of the first Series.

Age.	1st Year.			2nd Year.			3rd Year.			4th Year.			5th Year.			6th Year.			Future Years.*	Age.		
	£.	s.	d.	£.	s.	d.	£.	s.	d.	£.	s.	d.	£.	s.	d.	£.	s.	d.	£.	s.	d.	
20	5	1	1	5	5	11	5	10	8	5	15	6	6	0	4	6	5	2	7	9	3	20
23	5	9	5	5	14	7	5	19	10	6	5	0	6	10	3	6	15	5	8	1	6	23
25	5	15	1	6	0	7	6	6	0	6	11	6	6	17	0	7	2	6	8	9	11	25
28	6	5	7	6	11	7	6	17	6	7	3	6	7	9	6	7	15	6	9	5	5	28
30	6	11	3	6	17	6	7	3	9	7	10	0	7	16	3	8	2	6	9	13	9	30
33	7	1	4	7	8	1	7	14	9	8	1	6	8	8	3	8	15	0	10	8	8	33
35	7	9	8	7	16	9	8	3	11	8	11	0	8	18	2	9	5	3	11	0	11	35
38	8	1	0	8	8	8	8	16	4	9	4	0	9	11	8	9	19	4	11	17	8	38
40	8	11	1	8	19	3	9	7	4	9	15	6	10	3	8	10	11	10	12	12	7	40
43	9	9	0	9	18	0	10	7	0	10	16	0	11	5	0	11	14	0	13	19	0	43
45	10	2	7	10	12	3	11	1	10	11	11	6	12	1	2	12	10	10	14	19	1	45
48	11	6	8	11	17	5	12	8	3	12	19	0	13	9	10	14	0	7	16	14	7	48
50	12	5	0	12	16	8	13	8	4	14	0	0	14	11	8	15	3	4	18	1	8	50
53	13	15	2	14	8	4	15	1	5	15	14	6	16	7	7	17	0	9	20	6	4	53
55	14	17	6	15	11	8	16	5	10	17	0	0	17	14	2	18	8	4	21	19	2	55
58	16	13	10	17	9	9	18	5	7	19	1	6	19	17	5	20	13	4	24	12	10	58
60	18	2	8	19	0	0	19	17	3	20	14	6	21	11	9	22	9	1	26	15	6	60
£c.	£c.		£c.			£c.			£c.			£c.			£c.			£c.			£c.	

* REDUCED PREMIUM at 12s. 6d. per £1 of the original sum, viz., the amount to which this year's Premiums on Assurances of the 1st Series, now closed, have been reduced by payments from the profits. There is every prospect that the Directors will be able to allocate large sums of profit also to Policy-holders of the 2nd Series.



Position and Progress of the Association.

The Association occupies a leading position among the Assurance Institutions of the Kingdom, and has experienced a more rapid increase of business than almost any other Office. The Accumulated Fund now (1861) amounts to upwards of £500,000, and the Annual Income £170,000. The following table exhibits the new business transacted during the last Eight Years.

Year ending	Policies issued in each year.	New Assurances in each year.			New Premiums in each year.		
		£	s.	d.	£	s.	d.
5th April, 1853	1263	467,624	1	0	15,317	6	8
„ 1854	921	449,747	15	3	14,326	3	0
„ 1855	1184	551,631	10	6	18,088	13	5
„ 1856	846	415,456	0	0	14,522	12	1
„ 1857	1158	581,986	15	3	19,860	0	6
„ 1858	1006	550,244	17	0	18,811	6	9
„ 1859	1011	486,639	4	8	16,615	9	8
„ 1860	1177	531,820	0	0	17,890	13	5
Annual Average ...	1071	504,393	15	6	16,929	0	8

Advantages of a Life-Policy,

ON THE SYSTEM OF THE ASSOCIATION, SHOWN BY CASES FROM THE BOOKS.

Illustrations of the Ordinary Method of Assurance.

W—— E——, Mineral Agent, M——, aged 45, effected a Policy for £500 on his life in April, 1854. In November, 1860, he was seized with inflammation of the bowels, from exposure to cold and wet when travelling on the top of a coach, and died in twenty-six hours. Six premiums only had been paid, and when the Policy became a claim, the premium had been reduced from £19 5s. 10d. to £12 1s. 2d. by participation in profits.

M—— M——, Widow, S——, aged 36, effected a Policy for £500 on her life in September, 1859. In the following April she was seized with inflammation of the lungs, and died on 9th October, 1860. Two premiums only of £14 10s. 10d. each had been paid.

Illustrations of the Half-Credit System.

N—— G——, Merchant's Clerk, L——, aged 39, effected a Policy on the Half-Credit System for £500 on his life in April, 1859. In the following September he was seized with inflammation of the lungs, and died in four months. The sum of £500 was thus secured to his family at an outlay of only £17 0s. 5d., being scarcely more than the cost of an ordinary Assurance of £250.

H—— S—— W——, Solicitor, L——, aged 48, effected a Policy on the Half-Credit System for £5000 on his life in April, 1856. In November, 1859, he was suddenly seized with bronchitis, and died in April, 1860. The sum of £5000 was thus secured to his family at almost the cost of a Policy for £2500.

 THE LISTS WILL BE CLOSED ON 5TH APRIL NEXT.

Benefits to Policy-Holders.

(Not usually granted by Assurance Offices.)

The Policies now being issued by the Association do not contain several of the Restrictions commonly imposed on Assured lives, and confer on the Policy-holders unusual and important facilities and privileges.

DAYS OF GRACE AND NON-PAYMENT OF PREMIUMS.—There is No **FORFEITURE**, if death occur during the 21 Days of Grace allowed for paying a Premium, and the Premium be unpaid. After payment of Five Years' full Premiums, there is No **FORFEITURE** by non-payment of any future Premium at the proper time, but the Policy remains in force for a year (even in the event of death), subject to payment of the Premium, and of a small fine per month; and Evidence of Health is not required.

DEATH BY SUICIDE, &c.—After five years, there is No **FORFEITURE** by such death under any circumstances. Previous to five years there is No **FORFEITURE** by such death as regards a third party holding an onerous assignment intimated for a month.

POLICIES INDISPUTABLE, on any ground whatever, after five years, and proof of age.

NO LIMITS OF RESIDENCE AND OCCUPATION.—Under Policies of five years' endurance, the Directors, in the majority of cases, will, on application, and without any extra charge, issue a Certificate removing all restriction on residence and occupation. In all other cases there is No **FORFEITURE** by the Assured transgressing the limits of residence or occupation, if Policy held by a third party ignorant thereof, who shall pay the necessary extra Premium when the circumstance comes to his knowledge.

It is believed that equal advantages cannot be obtained from any other Assurance Office.

LONDON—20, KING WILLIAM STREET, E.C.

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WILLIAM WALTER CARGILL, Esq., Oriental Bank.

JAMES L. WYLIE, Esq. (Dumas & Wylie), Change Alley, Cornhill.

THOMAS GRAHAM, Esq. (Graham & Lyde), Mitre Court Chambers, Temple.

JOHN MAITLAND, Esq. (Maitland & Graham), 19, College Street, Westminster.

Medical Officer,—STEPHEN H. WARD, Esq., M.D., 28, Finsbury Circus.

Solicitors,—Messrs. SIMPSON, ROBERTS, & SIMPSON, 62, Moorgate Street.

Resident Secretary,—THOS. FRASER.

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Directors.

MATTHEW CURTIS, Esq., *Mayor*.

PHILIP GILLIBRAND, Esq. (H. Bannerman & Sons).


H. J. LEPPOC, Esq. (Hermann Samson, Leppoc & Co.)

IVIE MACKIE, Esq. (Findlater, Mackie & Co.)

Medical Officer,—EASON WILKINSON, Esq., M.D., 33, King Street.

Solicitors,—Messrs. ATKINSONS, SAUNDERS, & HERFORD, Norfolk Street.

Agent and Secretary,—W. H. LAMB.

 ON 5TH APRIL NEXT,

The Assurance Lists will be made up for the

22ND ANNUAL BALANCE & 17TH DIVISION OF PROFITS.

There is a Special Advantage in Assuring before that date.



FREEDOM FROM COUGHS IN TEN MINUTES AFTER USE

IS INSURED BY

DR. LOCOCK'S PULMONIC WAFERS.

From Mr. James Froud, Chemist, Dorchester.—“ A gentleman, a clergyman, called on me this afternoon, and expressed himself with much pleasure of the decided benefit his sister had received. She had been for some years the subject of a most distressing cough. The remedies usually employed by the profession had not succeeded in affording relief; but on trying Dr. Locock's Wafers benefit was almost instantly derived, and by a little steady perseverance the cough, which was before distressingly troublesome, is now perfectly cured.”

DR. LOCOCK'S PULMONIC WAFERS give instant relief and a rapid cure of asthma, consumption, coughs, and all disorders of the breath and lungs.

To Singers and Public Speakers they are invaluable for clearing and strengthening the voice. They have a pleasant taste. Price 1s. 1½d., 2s. 9d., and 11s. per box. Sold by all Druggists.

RUPTURES.

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WHITE'S MOC-MAIN LEVER TRUSS

Is allowed by upwards of 200 Medical Gentlemen to be the most effective invention in the curative treatment of Hernia. The use of a steel spring, so often hurtful in its effects, is here avoided, a soft bandage being worn round the body, while the requisite resisting power is supplied by the MOC-MAIN PAD and PATENT LEVER, fitting with so much ease and closeness, that it cannot be detected, and may be worn during sleep. A Descriptive Circular may be had, and the Truss (which cannot fail to fit) forwarded by Post, on the circumference of the body, two inches below the hips, being sent to the Manufacturer, Mr. WHITE, 223, PICCADILLY, LONDON.



Price of a Single Truss	16s., 21s., 26s. 6d., and 31s. 6d.	Postage, 1s.
„ Double ditto,	31s. 6d., 42s. and 52s. 6d.	Ditto, 1s. 8d.
„ an Umbilical,	42s., 52s. 6d.	Ditto, 1s. 10d.

Post Office Orders to be made payable to John White, Post Office, Piccadilly.

ELASTIC STOCKINGS, SOCKS, KNEE CAPS, &c.,

For Varicose Veins and all cases of Weakness and Swelling of the Legs, Sprains, &c. They are porous, light in texture, and inexpensive, and are drawn on like an ordinary Stocking. Price 4s. 6d., 7s. 6d., 10s., and 16s. each. Postage, 6d.

Manufacturer, JOHN WHITE, 223, Piccadilly, London.

Seventeenth Report

OF THE

STAR LIFE ASSURANCE SOCIETY,

PRESENTED AT THE

Annual Meeting held on Monday, March 4, 1861.

CHARLES HARWOOD, ESQ., IN THE CHAIR.

THE Directors have much pleasure in being able to present a very satisfactory Report of the operations of the Society for the year 1860.

The Directors have issued Nine Hundred and Two New Policies, for the assurance of £336,290, yielding an Annual Income of £11,312 15s. 9d., an amount exceeding that of any previous year.

The Annual Revenue, after deducting the Premiums for Policies fallen in by death, and surrendered to the office, now amounts to £89,439 3s. 1d.

The Premium or Assurance Fund is now £360,530 3s. 0d., showing an increase of £51,085 17s. 10d. during the year.

The claims by death (after deducting sums assured in other offices), amount to £21,942 16s. 1d., assured by 60 Policies; and the Directors have still, as on previous occasions, the satisfaction of reporting that this sum and number are below the average expected and provided for.

The following figures illustrate more fully the advance of the Society during the past five years; and present facts which will commend themselves to the judgment of those conversant with Life Assurance Societies, as affording the most satisfactory evidence of progress and prosperity:—

Year.	Number of New Policies issued.	Sums Assured thereby.	Annual Premiums therefrom.	Total Accumulations from all sources.
		£	£ s. d.	£ s. d.
1856	603	204,451	6,597 18 3	202,110 7 2
1857	572	221,122	7,735 9 5	238,055 1 7
1858	658	235,350	8,582 0 9	274,797 15 4
1859	812	294,495	10,172 19 6	309,444 5 2
1860	902	336,290	11,312 15 9	360,530 3 0

Thus, it will be perceived that during the last five years the Sum of £158,419 15s. 10d. has been added to the Assurance or Premium Fund, while £204,531 2s. 6d. has been paid since the establishment of the Society on Policies which have become claims by death.

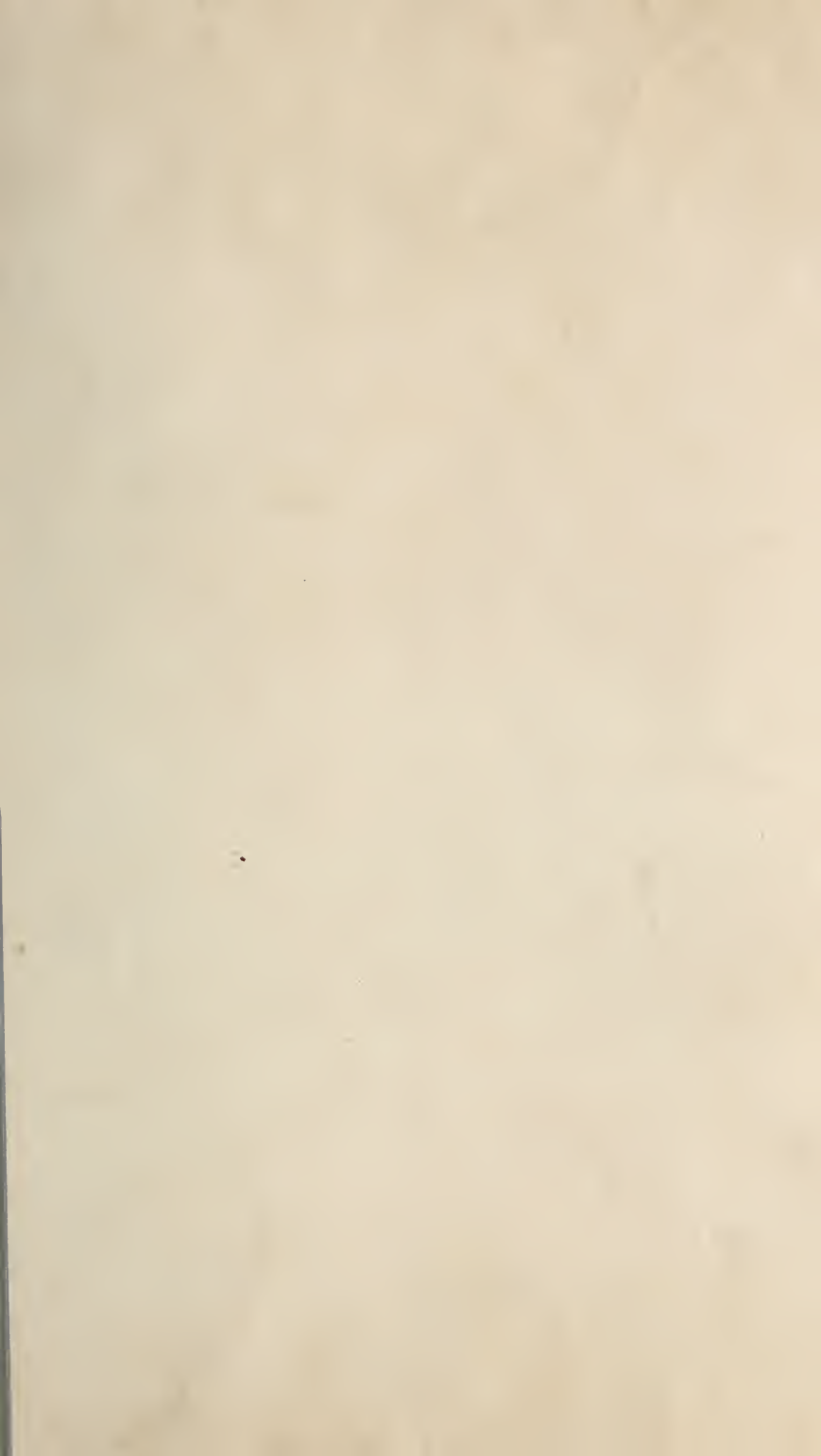
These figures are very gratifying—they show the strong hold which the Society has upon the confidence of the Public; and it is from no mere routine that the Directors advert to the valuable assistance obtained from their Wesleyan connexion—a connection which has always had a considerable influence on the prosperity of the Institution.

It is hoped, however, that still larger results will be obtained; with more than 7,000 Policy-holders, an influential Proprietary, a staff exceeding 400 Agents, and its association with Wesleyan Methodism, the STAR is yet capable of very considerable extension.

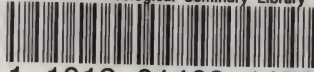
The Deed of Settlement provides that four of the Directors should retire; in conformity therewith, EDWARD BALL, M.P., THOMAS HOLMES, JOSEPH THACKRAY, and WILLIAM BETTS, Esquires, vacate office; and, being eligible, the Directors propose their re-election.

The Directors desire to call attention to the circumstance that the next division of Profits will take place at the end of the year 1863, and that all Policies effected in the year 1861 will share in the Bonus to be then distributed, provided the Premiums are paid annually.

CHARLES HARWOOD, *Chairman.*
JESSE HOBSON, *Secretary.*



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